

THE EFFECTIVENESS OF PART-TIME AND FULL-TIME  
SCHOOLS OF SUPERNATURAL MINISTRY:  
A COMPARATIVE STUDY

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## **ABSTRACT**

### **THE EFFECTIVENESS OF PART-TIME AND FULL-TIME SCHOOLS OF SUPERNATURAL MINISTRY: A COMPARATIVE STUDY**

by  
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My research asked if part-time schools of supernatural ministry could be as effective in producing discipleship transformation, Kingdom mindsets and practices as the nation's two benchmark full-time schools. My hypothesis was if part-time schools foster a similar revival culture, intentional mentoring, training on identity, intimacy with God, and practical activation in core Kingdom ministry practices, that part-time schools can facilitate comparable transformation to full-time schools. This mixed-methods study was conducted at three full-time and two part-time schools. Phenomenological research utilized three data collection methodologies, including pre- and post-implementation surveys, interviews and focus groups. The study of five schools validated the hypothesis.

## **ACKNOWLEDGEMENTS**

There are many people who have encouraged, enabled, and equipped me for this journey. This project would not have taken shape without your help! My first debt of gratitude goes to my wife, Gwen. Your patience, support, prayers, and encouragement, not only the past three years, but our entire marriage have made this project possible. Without your support, this would only be a dream. I also want to thank my four children who have cheered on Dad as he worked on this project.

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To my professional associates, Dr. Phil Koneman, Dr. Jon Mark Ruthven and Dr. Michael Hutchings, thank you for taking time out of your busy lives to read my writings and provide feedback. I am grateful for the godly wisdom and guidance you have provided. Dr. Ruthven, thank you also for your teachings which have deepened and clarified my theological framework.

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Thanks to Carl Richardson at Bethel Church and the Bethel School of Supernatural Ministry; Mike Hutchings, Paul Childress and the leaders of the Global School of Supernatural Ministry; Merle Shenk at HarvestNet School of Supernatural Ministry; and Sean O'Rorke at the Columbus School of Supernatural Ministry.

To my peers in Tom Jones' group: You have made this a joyous journey. Your encouragement, love, support, and friendship mean more than I can express. I am honored to know each of you and I look forward to continuing our friendships. Let's stir the fires of revival everywhere!

And finally, I wish to thank the amazing staff and leaders at BridgeWay Church who have believed in me, permitted the extensive time that I have had to take away from the office, and have supported this venture in prayer. You have fostered the amazing revival culture at our church which affords the seedbed for the culture at the Colorado School of Kingdom Ministry. I pinch myself sometimes that I get to run with such world changers. Thank you!

## **DEDICATION**

This work is dedicated to my late father, Helmut Young. Thank you for believing in me in my formative years and for your tireless dedication to seeing the full potential of your children emerge.

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## **ABBREVIATIONS**

AMT	Alternate Ministry Track
ANGA	Apostolic Network of Global Awakening
BSSM	Bethel School of Supernatural Ministry
CSKM	Colorado School of Supernatural Ministry
CSSM	Columbus School of Supernatural Ministry
ESV	English Standard Version
FT	Full-time
GSSM	Global School of Supernatural Ministry
HSSM	Harvest School of Supernatural Ministry
NASB	New American Standard Bible
NT	New Testament
OT	Old Testament
PT	Part-time
YWAM	Youth With A Mission

God is using schools of supernatural ministry in this hour to help equip generations of believers to live supernatural lifestyles that demonstrate their true identities as sons and daughters of the living God. The heart and soul of supernatural schools is to reveal the King and His kingdom. They emphasize hands-on training, and balance of experience with academic and biblical understanding. This creates a “teach and do” culture where students are expected to take risks, to stretch their faith and grow in their knowledge of God and His ministry. Through these schools, people across the earth are stepping into the truth that all Christians are called to live in full-time ministry regardless of their occupation.

—BSSM Leadership, *Converge School Leaders Training February 9-12, 2016*

## INTRODUCTION

### The Urgent Need of the Hour

Jesus trusted the expansion of His Kingdom<sup>1</sup> to His followers. He commissioned them to move in His authority to proclaim and demonstrate the gospel of the Kingdom, not only in word, but in the power of the Holy Spirit and the love of the Father. Biblically, Jesus expected the power of the Spirit to accompany the proclamation of the gospel (Mk 16:17; Heb 2:1-4; 1 Cor 2:4-5<sup>2</sup>). Don Williams in his article “Following Christ’s Example: A Biblical View of Discipleship” asked this important question: “Is the Church both to bear Jesus’ kingdom message and exercise His kingdom ministry by casting out demons and healing the sick?” His answer is an “emphatic yes!” He argues this must be the paradigm for all biblical church and parachurch ministries.<sup>3</sup> I agree.

The apostle Paul summarized his commission from Christ in this way; “for I will not venture to speak of anything except what Christ has accomplished through me to

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<sup>1</sup> Throughout this document, I have capitalized Kingdom when referring to the Kingdom of God even if “of God” is included, so that the reader will know to which kingdom the writer is referring.

<sup>2</sup> When referring to a book of the Bible or using a biblical text reference in a sentence I have spelled out the book (for example Mark or Hebrews), but when I wish to refer the reader to cross reference a text that supports my argument I will include the reference(s) in a set of parentheses and use the short form Turabian 8 for Humanities abbreviations for books of the Bible (for example Mk or Heb). When multiple passages, spanning the same book of the Bible, are cited in a set of parentheses they are separated by commas, but differing books are separated by a semi-colon per Turabian 8 standards (for example Gn 1:1-2, 2:1-3; Jn 1:1-14).

<sup>3</sup> Don Williams, “A Biblical View of Discipleship”, in Gary Grieg and Kevin Springer, eds., *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used by Jesus and the Early Church Meant for the Church Today?* (Ventura, CA: Regal Books, 1993), 175.

bring the Gentiles to obedience—by word and deed, by the power of signs and wonders, by the power of the Spirit of God—so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ (Rom 15:18-19 ESV).<sup>4</sup> The fulfilling the ministry of the gospel is not simple preaching or proclamation, but also demonstration of God’s presence with signs and wonders by the power of the Spirit.

Jesus modeled both preaching the truths of the gospel and doing deeds that demonstrated the power and reality of God to unbelieving people (Lk 24:19; Rom 15:18).<sup>5</sup> He gave His disciples power and authority over all demons and to heal diseases. Then He sent them out to proclaim the Kingdom of God while simultaneously performing deeds of healing and the casting out of devils (Lk 9:1-2; Mt 10:1). Jesus expected His followers to do what He did; “teaching them to obey all I have commanded you”<sup>6</sup> (Mt 28:20), thereby making disciples of all nations. Jesus always has expansion in mind. At first He commissioned twelve, then seventy, then one hundred and twenty. It applied to all His followers. And, He openly expected from His followers greater fruit in terms of a harvest of souls and expansion of the Kingdom than He Himself accomplished in His lifetime. In fact, He indicated that His followers would do greater works than He

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<sup>4</sup>While most translations render this “fully preached the gospel”, the ESV, (*ESV Bibles by Crossway*, (Wheaton, IL: Crossway, 2008)) uses the more accurate rendering, “fulfilled the ministry of the gospel.” Fulfilled here should not be understood as Paul having completed his preaching or missionary work. Rather, “that the Gospel is fulfilled when it has taken full effect. In the preaching of Paul, Christ has shown Himself effective in word and sign and miracle.” Gerhard Kittel, ed. and A. Friedrich, “εὐαγγελίζομαι,” *Theological Dictionary of the New Testament*. 10<sup>th</sup> ed. 10 vols. (Grand Rapids, MI: Eerdmans, 1984), 2:732.

<sup>5</sup>The miraculous nature of the term *deed* as one of its biblical meanings (as opposed to a work of service) is confirmed in contemporary rabbinic materials according to Geza Vermes, *Jesus the Jew: A Historian’s Reading of the Gospels* (Philadelphia, PA: Fortress Press, 1973), 78-82.

<sup>6</sup> *New American Standard Bible: 1995 Update* (LaHabra, CA: The Lockman Foundation, 1995). Unless otherwise indicated, all Bible references in this dissertation are from the NASB.

did.<sup>7</sup> "Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do (Jn 14:12).

In contrast to this biblical model, most Western churches today, in both the Catholic and Protestant traditions, have popularized the view that the work of the Holy Spirit in evangelism is limited to acts of kindness and proclamation of the Word of God alone under the conviction of the Spirit, leaving out confirming deeds of power, signs and wonders, or the exercising of spiritual gifts through the Holy Spirit. While not all are cessationists theologically, I call this predominant mindset in the church practical cessationism. Cessationism argues that the gifts of the Spirit and signs and wonders either died out in the Apostolic Age when the last of the apostles died or are no longer necessary or to be expected in the church now that the canon of Scripture is complete.<sup>8</sup>

As a result, training in the Spirit's power, expectation for manifestations of the Spirit that typically accompany revival, and teaching on the necessity of Divine encounter for personal transformation are an often missing components in the discipleship curriculum of modern-day Evangelical and Mainline churches. In fact, it is devoid in most of Western Christianity.<sup>9</sup> The supernatural work of the Spirit is even

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<sup>7</sup> Greater works here refer to greater quantities of works. Jesus expected His disciples to carry on the work in even greater magnitude. After Peter's first sermon, more were converted in one day than are recorded during Jesus' entire ministry. Jesus will leave behind a victorious, working church, not a cowering one. See, David Guzik, *On-line Commentary on the Bible* at [studydrive.org](http://www.studydrive.org/commentaries/guz/john-14.html#12), commentary on John 14:12, accessed March 8, 2017, <http://www.studydrive.org/commentaries/guz/john-14.html#12>.

<sup>8</sup> See James D. Hernando "Continuationalism – A Redemptive-Historical Perspective", in Robert W. Graves, *Strangers to Fire: When Tradition Trumps Scripture* (Nashville, TN: The Foundation for Pentecostal Scholarship, Incorporated, 2014), 261-280.

<sup>9</sup> Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts. Vol. 1* (Grand Rapids, MI: Baker Academic, 2011), Kindle Edition location 2682.

taught against, classified as less than normative, said to be avoided for fear of yielding to excess or faulty experience, or seen dangerous at best.<sup>10</sup>

Therefore, the question may be asked: Are traditional discipleship programs in the local church effective at raising up biblical Kingdom disciples? Do disciples of Jesus in the average church in America understand that they carry the authority of Jesus and the power of the Holy Spirit to broker the Kingdom as they love people and proclaim the good news of the Kingdom? David Kinnaman, President of Barna Group, a research firm that does research on biblical discipleship in the body of Christ, argues that only 1% of pastors say that churches do discipleship “very well” and over 60% believe it is “not done so well.” Kinnaman goes on to say that, “because it is completely devoid of the content of biblical Kingdom discipleship, the discipleship measurements at our churches fail to include any spiritual gift or power component.”<sup>11</sup>

### **The Project Mandate**

Because of the failure of traditional discipleship models to incorporate power components which is demanded biblically, over the last fifteen years supernatural schools have emerged at apostolically-minded churches and ministries<sup>12</sup> within third-wave

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<sup>10</sup> See the entire work of John F. MacArthur, *Strange Fire: The Danger of Offending the Holy Spirit with Counterfeit Worship* (Minneapolis, MN: Thomas Nelson, 2013).

<sup>11</sup> David Kinnaman, “How Well Do Today's Churches Make Disciples?,” accessed March 8, 2017, <http://www.preachitteachit.org/articles/detail/how-well-do-todays-churches-make-disciples/>.

<sup>12</sup> By apostolically-minded we mean ministries that move in signs and wonders and are focused on the full-orbed practices of the Kingdom of God through their ministries. Apostolic ministries believe that people gifted in the functions of apostles, prophets still exist today in addition to evangelists, pastors and teachers. Apostolic ministries believe in leaders who are baptized in the Holy Spirit’s power, gather and train disciples, train people in healing and deliverance, lay hands of others to impart spiritual gifts, and have an ecumenical Kingdom mindset. (See, Jonas Clark, “Seven Steps to Apostolic Ministry”, accessed March 28, 2017, <http://www.jonascclark.com/7-steps-to-effective-apostolic-ministry-definition/>).



Christianity.<sup>13</sup> These schools aim to fill the need of equipping biblical disciples with both understanding and practical experience in fully ministering the gospel with proclamation and in the power of signs and wonders. In essence, they hope to reverse this alarming trend in the postmodern church that sees discipleship as merely centered in doctrine and morality, rather than concurrently embracing the works and deeds of the Holy Spirit.

The objective of this project is to study the degree to which full and part-time schools of supernatural<sup>14</sup> ministry are able to produce disciples that live an effective biblical Kingdom lifestyle. For purposes of this thesis, an effective biblical Kingdom lifestyle is centered in intimacy with God and living from Kingdom identity as a sons and daughters of God. It involves being fully empowered by the Holy Spirit to do the works of the Kingdom, including Divine healing, deliverance, evangelism, and flowing in the gifts and ministry of the Holy Spirit to minister the Kingdom to others. It also involves

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<sup>13</sup> Third Wave Christianity refers to the charismatic movements that came out of John Wimber's ministry in the Vineyard Church in the 1970's and 1980's. The first wave was Classic Pentecostalism that began with the 1906 Azusa Street outpouring of the Spirit. See Vinson Synan, *The Century of the Holy Spirit* (Nashville, TN: Thomas Nelson Publishers, 2001), 39. The second wave was Denominational Charismatic Renewal beginning with the ministry of Dennis Bennett in the early 1960's. See Dennis J. Bennett, *Nine O'clock in the Morning* (Gainesville, FL: Bridge-Logos Press: 1970). This follows with what is called the third wave among Word and Spirit and independent charismatic churches of the last three decades. The third wave has spread the ministry of the Holy Spirit to many evangelical and charismatic denominations since that time. See Henry I. Lederle, *Theology with Spirit: The Future of the Pentecostal-Charismatic Movements in the 21st Century* (Downers Grove, IL: Word & Spirit Press, 2010), chapters 4-6. Lederle's assessment of the three waves of the Spirit is invaluable. He documents the themes and outcomes of these waves in great detail. Lederle does not characterize John Wimber as spearheading the third wave, but C. Peter Wagner does. See C. Peter Wagner, *The Third Wave of the Holy Spirit* (Ann Arbor, MI: Servant Publishing, 1988). Wimber was not a Pentecostal and did not see speaking in tongues as the sign of the baptism of the Holy Spirit. This divergence from Pentecostal theology is a characteristic of the third wave. See, John Wimber and Kevin Springer, *Power Evangelism* (San Francisco, CA: Harper & Row Publishers, 1986), 144. Wimber also had a theology that said: "everyone gets to play," meaning anyone could experience and operate in the gifts of the Holy Spirit. See John Wimber with Christy Wimber, *Everyone Gets to Play* (Boise, ID: Ampelon Publishing, 2008), 11.

<sup>14</sup> Supernatural refers to ministry in the power of the Holy Spirit, utilizing the gifts of the Holy Spirit often associated with sign gifts in evangelical Christianity such as healing, deliverance, prophecy, words of knowledge, miracles, signs, tongues, or other gifts that evidence God's power at work.

mindset changes and inner transformation,<sup>15</sup> leading to the needed freedom, joy and confidence to actively release the Kingdom of God to people and organizations in multiple contexts. In other words, effective Kingdom disciples know who they are and, in turn, choose to live to fulfill the apostolic mandate that Jesus gave to His disciples to walk as He did in brokering a gospel of power to the nations (Mt 28:18-20). This discipleship definition and scope was developed from careful biblical, historical and theological research.

This project studied and attempted a comparison of the transformative effects in the lives of students completing seven months of study at the following five schools of supernatural ministry:

- The Bethel School of Supernatural Ministry in Redding, CA. (BSSM) (One of the benchmark national full-time schools)<sup>16</sup>
- The Global School of Supernatural Ministry in Harrisburg, PA (GSSM) (One of the benchmark national full-time schools)<sup>17</sup>
- The HarvestNET School of Supernatural Ministry in Ephrata, PA (HSSM) (A new regional full-time school)<sup>18</sup>

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<sup>15</sup> Inner transformation refers to the healing of the soul by Christ, such that it aligns with that of biblical sonship. It includes freedom from fear, shame, pride, control, demonic oppression, generational propensities, fear of man, unbelief, and governing thought systems outside the Kingdom paradigm. Jesus, in His inaugural address in Luke 4:18-19, quoted the prophet Isaiah (Is. 61:1-3a) and declared healing the broken-hearted was central to His ministry on the earth.

<sup>16</sup> Bethel School of Supernatural Ministry, 933 College View, Redding, CA, accessed May 6, 2016, <http://bssm.net>.

<sup>17</sup> Global School of Supernatural Ministry, 1451 Clark Street, Mechanicsburg, PA, accessed May 6, 2017, <https://gssmusa.com/>.

<sup>18</sup> HarvestNET School of Supernatural Ministry, 66 Clay School Road, Ephrata, PA 17522, accessed September 10, 2016, [www.harvestnetssm.com](http://www.harvestnetssm.com).

- The Colorado School of Kingdom Ministry in Denver, CO (CSKM) (A regional part-time school of supernatural ministry)<sup>19</sup>
- The Columbus School of Supernatural Ministry in Columbus, OH (CSSM) (A regional part-time school on two campuses)<sup>20</sup>

The aim of this research was not to determine which was the “best” school, or the even the “most effective”. Rather, the aim was to explore and determine if smaller part-time or smaller full-time schools of supernatural ministry, following similar paradigms, foci, and curricula, could obtain similar or comparable transformative results in developing effective Kingdom lifestyles in their students. The Divine call and scope of each of these schools are somewhat different. However, we wanted to know if schools offering a fraction of the teaching content, activation and time commitment as the benchmark national full-time schools (BSSM and GSSM) could achieve similar outcomes. The research also hoped to establish some benchmarks in overall competency and change that may be anticipated at supernatural schools of ministry. While the study was largely qualitative in nature, the research also sought to quantitatively measure actual change in behavior and beliefs in several key areas. The research also sought to understand the factors leading to student transformation in these schools and determine in what specific ways students have experienced transformation. Below are the areas which the research sought to gather qualitative understanding and to define quantitative benchmarks for competency at such schools:

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<sup>19</sup> Colorado School of Kingdom Ministry, 5201 E. Warren Ave. Denver, CO, accessed May 6, 2016, <http://www.cskm.us/>.

<sup>20</sup> Columbus School of Supernatural Ministry, 10405 Sawmill Rd., Powell, OH, accessed May 6, 2016, <http://cssmequip.com/>.

- Growth in understanding one's identity in Christ
- Growth in intimacy with God
- Growth in living from inner heart health and victorious Kingdom mindsets
- Growth in Divine healing; beliefs and practices
- Growth in prophetic ministry; beliefs and practices
- Growth in the power gifts of the Spirit; beliefs and practices
- Growth in evangelism; beliefs and practices
- Growth in spiritual deliverance<sup>21</sup>
- Growth in inner healing<sup>22</sup>; beliefs and practices
- Sense of overall personal transformation and change
- Factors involved in affecting this transformation

### Document Flow and Contents

The foundations and findings of this study are detailed in five chapters. Chapter One sets forth the ministry focus that includes my spiritual journey, the context of my

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<sup>21</sup> Spiritual deliverance refers to the practice of casting out demons. This ministry was regularly modeled by Jesus and commanded by Jesus of His followers (Matthew 9:1-2, Lk 10:1-2).

<sup>22</sup> Inner healing refers to the discipline of bringing practices of the flesh, unbelief, and structures of the heart under the saving "effects of confession, repentance, death on the cross, and rebirth into the new after conversion." It is intended to heal deep heart wounds and habits that hinder a disciple's journey in Christ. (See, John Loren Sandford and Paula Sandford, *Transforming the Inner Man: God's Powerful Principles for Inner Healing and Lasting Life Change (Transformation)* (Lake Mary, FL: Charisma House, 2007), 3-6). See also Charles H. Kraft with Ellen Kearney and Mark H. White, *Deep Wounds, Deep Healing: Discovering the Vital Link Between Spiritual Warfare and Inner Healing* (Ann Arbor, MI: Vine Books/Servant Publications, 1993). See also Chester D. Kylstra and Betsy Kylstra, *Restoring the Foundations: An Integrated Approach to Healing Ministry. 2 ed.* (Hendersonville, NC: Proclaiming His Word, Inc., 2001). The Kylstra's work is a pivotal and foundational book. Many churches have adopted this comprehensive inner healing model identifying soul hurts, ungodly beliefs, generational sins, and demonic oppression. This manual is chocked full of biblical teaching.

ministry, and that of supernatural schools of ministry. It articulates the consequent synergy leading to this project. Chapter Two focuses on the biblical foundation for transformative education and therefore the biblical framework guiding Kingdom discipleship programs at churches, parachurch ministries, and at schools of supernatural ministry. Chapter Three focuses on the historical perspective provided by the Methodist movement. Chapter Four provides a more detailed theological perspective for the issues related to the gifts of the Holy Spirit, the Kingdom mission, and the transformative process. Chapter Five discusses the research methodology, implementation of the research project, and the subsequent findings and recommendations.

The reader who is not interested in reading all the details may want to skip to the end of each chapter, where I have included a summary section outlining key findings.

## CHAPTER ONE

### MINISTRY FOCUS

#### Introduction and Project Genesis

This project began in my heart years ago. It flows from a personal passion for the transformation of Jesus' disciples into their full potential in Him, which includes becoming fiery revivalists.<sup>1</sup> I have always wanted to see God's people develop deep intimacy with God, understanding of their identity in Christ, hearts healed from hurt, and the dismantling of restricting mindsets so that they become followers that move freely and confidently in the ministry of the Kingdom in the power of the Holy Spirit. I have had a personal conviction that this can and should be done in the context of a local church, or ministries connected to or covered by local churches. Having said this, God's people are sent out to become God's *ekklesia*.<sup>2</sup> Leaders must be envisioned and trained up for the spiritual revival that is coming to America in my lifetime. While not all will lead in the church, the church is meant to be the destiny incubator for world-class leaders.

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<sup>1</sup> A revivalist lifestyle is one committed to living as radical sons and daughters of Christ, moving in the Spirit's power and with an eye to transform the world around them. "We think about souls being saved, but God thinks about His Kingdom infiltrating the earth and His sons and daughters walking in dominion. We think of falling on the floor, good preaching, or speaking in tongues, but churches can experience these things without ever seeing real change in people's lives of hearts. True revival brings about dramatic encounters with the living God. When revival hits, people, nations, and systems are radically transformed." From: Jordan Wells and Georgia Wells, *The Joel 2 Generation: Awaken the Revivalist Within* (Lake Mary, FL: Creation House, 2017), xix.

<sup>2</sup> The *ekklesia* is God's legislative counsel on earth to bring His Kingdom realm for the sake of healing and drawing the world to Him. See Ed Silvano, *Ekklesia: Rediscovering God's Instrument for Global Transformation* (Grand Rapids, MI: Chosen Books, 2017).

My passion extends beyond those known as leaders. I have a passion to see normal every day Christians (who really are leaders) on fire for Christ; transformed into faith-filled, bold, confident ministers of the authentic gospel of the Kingdom. To this end, I believe that Colorado and my immediate ministry context have great need for effective Kingdom discipleship training and of one or more effective schools of supernatural ministry.

Schools of supernatural ministry are a recent development. Over the past two decades, Christians from around the globe have attended ground-breaking supernatural schools of ministry in Redding, CA, Harrisburg, PA, Toronto, Canada, Kansas City, MO, and Pemba, Mozambique. They have left their local churches for a period of a few months to several years to immerse themselves in an environment that fosters a supernatural culture and world-class training in the ministry of the Kingdom gospel. While many flourish in these schools, some find it difficult to reintegrate to normal church life and secular jobs upon completion. This is what fuels my passion for local part-time schools of supernatural ministry supported by local churches. Here students remain in their jobs and spheres of influence while attending school on weekends or at night. The hope is that students are transformed in this part-time context in a comparable fashion to those attending full-time schools. Part-time schools encourage the student to integrate the Kingdom lifestyle within the context of normal living, work and family life.

For part-time schools to be effective, the quality and transformative impact of these part-time schools must be comparable to that of the larger well-known national full-time schools. This is of importance to the four-year-old Colorado School of Kingdom Ministry, a local supernatural school that meets on Sundays and Wednesday nights with

just under half the hours and content of the benchmark full-time schools of supernatural ministry, BSSM and GSSM.

The reader might ask, who am I, and what qualifies me for this kind of research? This chapter seeks to answer those questions. The chapter begins with a discussion of my spiritual journey and ministry background, skills, and passions that qualify me to explore the effectiveness of part-time schools of supernatural ministry. The discussion then shifts to an in-depth analysis of my ministry context, where I also review needs in my context for one or more part-time schools of supernatural ministry. I then discuss the synergy of my personal qualification within the needs of my context, leading to the development of this project. The chapter closes with the development of a problem statement and ministry hypothesis that forms the basis of the doctoral project.

### **My Shaping as a Transformative Educator**

My background in the areas of teaching and training, both in secular and church-based arenas, is extensive. Over the years, I have studied the practices that are involved in developing transformative learning processes so that people live differently. I have a diverse exposure to the body of Christ cross-denominationally. I also have in-depth exposure to ministries within the Revival Alliance ministries that have birthed schools of supernatural ministry over the last two decades. The Revival Alliance is a relational connection of the apostolic ministry networks of Bill Johnson, Randy Clark, Che Ahn, John Arnott, Heidi and Rolland Baker, and Georgian Banov, all of which have supernatural schools of ministry.<sup>3</sup> Two of my children, three relatives, and dozens of

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<sup>3</sup>See the web site for the Revival Alliance, accessed May 5, 2015, <http://revivalalliance.com/>.



young people from my church have attended BSSM, one of the original schools developed in this genre. I also spent six weeks attending BSSM personally in 2011. My interest in this field, however, began far earlier in my spiritual journey.

### *Early Background in Christ*

I was born again in the Evangelical tradition with roots in the Anglican, Baptist, and Presbyterian traditions. I grew up as a child attending an Episcopal church with my family, none of whom knew Christ as Lord and Savior. I took church attendance seriously and tried to live righteously. However, I was never introduced to the idea of having a personal relationship with Jesus Christ. My view of Christianity consisted of attending church and living morally in accordance with church teachings and traditions.

When attending college at Massachusetts Institute of Technology, I was introduced to born-again believers who were conducting a weekly Bible study in the residential fraternity house where I lived. Through their witness and my regular attendance at Ruggles Baptist Church, I looked to the Lord to determine if the God of the Bible was real. I had many intellectual debates with Christian friends and listened carefully to expository preaching through the Book of Romans while at Ruggles. However, it was two supernatural experiences, where God spoke to me personally, that finally made the difference. These Divine encounters<sup>4</sup> cut through my intellectual objections and the stubborn issues of my heart. They led me to the point of giving my life

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<sup>4</sup> Divine encounter is when God breaks into a person's experience with His direct voice, tangible Presence, vivid dream/vision, or even angelic visitation. Encounters result in conversion (Saul – Acts 9), commissioning (Moses – Exodus 3), and a new or deep revelation of God (John – Revelation 1). These ultimately lead to changed lives, fiery passion, and revival that touches the earth.

to Christ in the fall of my sophomore year. My experience taught me that God breaking into a person's experience is as highly important in the formation of a belief in God as a revelation of the objective truth of the gospel.

After I accepted Christ, I was immediately taken under the wing of two great spiritual mentors at Ruggles Baptist Church. These mentors met with me weekly, either one on one or in close-knit, hand-picked discipleship groups of six to eight students. In addition to weekly teaching and group interaction, I had strong personal relationship with each of these leaders. Each personally poured into me and believed in my potential. This experience taught me the great value of one-on-one mentoring and rabbinic group dynamics in discipleship formation.

The team at Ruggles, while broadly dispensational in background, was clearly open to the Holy Spirit. I watched them pray for the sick and minister in a variety of spiritual gifts. I saw many times where God clearly responded to their faith by intervening supernaturally. This led me to understand that God was powerful and that the Holy Spirit and His works could be anticipated. It strengthened my belief in an active, intervening God whom I had met through my personal encounters.

After college, I attended an Evangelical church in Denver where I was again mentored personally by two pastors and in the context of small, one on three discipleship groups. Here I was given the opportunity to lead Bible studies and to participate in other forms of ministry among a group of seventy college students. I led at retreats, taught at Sunday school, and built small groups. A key mentor, who had a strong teaching gift, taught me how to rightly divide and accurately teach God's Word.

This early season in Christ was a key time for me in terms of forming my vision and passion for ministry, discipleship, and transformation. I grew deeply in God's word and the basic tenets of the faith. But, it also became the seedbed for a deep longing to see the present working of the Holy Spirit and His power.

### *Meeting the Holy Spirit*

About seven years into my Christian walk, I became disillusioned with the seeming human effort behind ministry. The staff team at my Evangelical church in Denver taught me to analyze the needs of the people, set goals, and develop programs to meet the needs. However, it seemed to me that the starting point of ministry had to be in hearing God's voice for direction and responding to His call,<sup>5</sup> even if what God spoke did not fit the surface needs of the people. This frustration led me to refine my ability to hear God's voice and see how the Holy Spirit wanted to initiate ministry.

My church taught me that the sign and supernatural gifts of the Holy Spirit had ceased with the closing of the canon of Scripture and the establishment of the church in the immediate years after Christ's ministry. This resulted in fear and skepticism of any ministry that purported to operate in the power gifts of the Holy Spirit. However, while working at my banking job, I ran across some Spirit-filled charismatic Christians meeting together in the cafeteria. I knew immediately that they possessed something that I lacked. They heard God's voice, saw God heal, and easily moved in the gifts of the Holy Spirit.

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<sup>5</sup> Dr. Jon Ruthven notes that ministry begins by hearing the voice of God and that hearing the now voice of God is a central doctrine of the Bible. He argues that faith is an active process by which the believer hears the voice of God by the Spirit and obeys it. See Jon Mark Ruthven, *What's Wrong with Protestant Theology? Tradition vs. Biblical Emphasis* (Tulsa, OK: Word & Spirit Press, 2013), 25, 40.

This group of believers encouraged me to believe that there was more to Christianity than simply living by rules and principles from the Bible. I was encouraged to discover the ministry of the Holy Spirit for myself!

My quest was urgent and avid. I began attending a small group from another church that was moving in the gifts of the Holy Spirit. I also attended one of John Wimber's early conferences in 1983. There I saw God move powerfully. I watched God heal and saw the gifts of prophecy and words of knowledge in operation. My paradigm shifted immediately. In my home group, I began to teach on what I had seen and heard, even though I personally had not experienced these gifts of God's attending power.

A year later, I recognized that I was coming out from under the authority of my local church through my teachings on the Holy Spirit. This led to a shift in my church attendance to a young Vineyard church plant. Here I saw convincing proof that God was continuing to move through the present ministry of the Holy Spirit. I began to learn how the Holy Spirit operated and the ways of the Kingdom of God. However, to my great frustration, I personally struggled with moving in the gifts and power of the Holy Spirit.

In 1989, I attended a Vineyard conference in Anaheim, CA where, in my desperation, I told God, "It's been five years! It's now or never! I must encounter You and Your Spirit!" God dramatically answered that prayer when John Wimber, whom I had never met, received a word of knowledge and called me out by name in a crowd of 5,000 people telling me the Holy Spirit was resting upon me, that I needed Him, and that a mantle of the ministry of the Vineyard was coming to me. I was immediately engulfed in a tangible power encounter in the Holy Spirit in the hours that followed. John announced he had been asked by God to pass out a mantle of his ministry and I received a

prayer for that impartation from John that night. From that time on I began to see the Spirit operate more freely in my life. Once again, an encounter changed everything! God also instructed me on the importance of impartation and an authoritative prophetic word in releasing Kingdom realities.

The significance of this period in my life, particularly as it relates to my interest in transformative schools of supernatural ministry, is that it revealed a deep disillusionment with the status quo and the avid quest of more at any cost. It also challenged me with the importance of blending the power of the Word of God in the evangelical tradition with the power of the Holy Spirit in the more charismatic tradition. Mere mentoring and training God's Word now seemed incomplete. I saw the need for the attending Spirit of Divine revelation and supernatural works of God. I began to add the theology of the Holy Spirit's work, the practices of the spiritual gifts, and the power of God to my equipping ministry.

### *Shaped Through Marketplace Ministry and Seminary Training*

God also used my education and my subsequent work in business to build and refine my training skills, my character, and my passion for training Kingdom disciples.

He also used it to instill the importance of marketplace transformation<sup>6</sup> in God's

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<sup>6</sup> Marketplace transformation is a term used today to refer to the vision that God wants to not only save people, but to reform and change evil corrupt systems on the earth to be governed by Kingdom principles in order to tear down spiritual darkness and release God's blessing over businesses, governments, regions, and systems in order to bless and assist people. It is popularized in the teachings of George Otis Jr., C. Peter Wagner, Dr. Ed Siloso and Alistair Petrie. See Ed Siloso, *Ekklesia: Rediscovering God's Instrument for Global Transformation* (Grand Rapids, MI: Chosen Books, 2017). Ed's is the latest work and clearly articulates a perspective that discipline nations includes influencing the cultural structures of our societies. See also, C. Peter Wagner, *Dominion! How Kingdom Action Can Change the World* (Grand Rapids, MI: Chosen, 2008) and Alistair P. Petrie, *Transformed! Peoples, Cities, Nations: 10 Principles for Sustaining Genuine Revival* (Grand Rapids, MI: Chosen, 2003) and Alistair P. Petrie, *Releasing Heaven On Earth: God's Principles for Restoring the Land* (Grand Rapids, Mich.:

Kingdom advancement. My marketplace training began when I received a Bachelor of Science degree in Business Management from the Massachusetts Institute of Technology Sloan School of Management in May of 1979. Upon graduating, I began a nineteen-year banking career, which was instrumental in developing my public speaking and in shaping my passion for training and entrepreneurial endeavors. I also saw the power of God moving in the marketplace as I shared my faith with my peers and clients. Over my banking years, many in the marketplace encouraged me to become a pastor.

Eventually, realizing my passion and believing this to be a path that God would bless, I resigned from my role as a department manager and shifted to a part-time employee status. I enrolled at Denver Seminary in September 1991, where I graduated cum laude in May 1995 with a Master of Divinity degree. During my seminary years, I grew significantly in my understanding of God's word, theology, and church history. I also gained a great respect for people from many denominational traditions. My passion for seeing people released in Kingdom understanding deepened. In fact, my senior doctrinal presentation emphasized the values surrounding the Kingdom of God and a charismatic theology and philosophy of ministry.

### *Professional Development through Church Planting*

Upon graduation from seminary, the Lord led me to plant a church. In September 1997, my wife and I planted Vineyard Denver Southeast with two other couples. We began in our living room. Our passion was to build a Kingdom centered church and

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Chosen, 2000). Alistair's works speak of entire communities, and cities becoming position and prepared for revival. George Otis's classic work is George Otis and Jr, *Informed Intercession: Transforming Your Community Through Spiritual Mapping and Strategic Prayer* (Ventura, Calif.: Renew, 1999).

regional Kingdom training center. Today, our church affiliation and name has changed. We own a warehouse and BridgeWay Church is over 600 adults in attendance.<sup>7</sup>

Church planting gave me experience in pioneering a new work and in learning how to shape the spiritual culture of an organization from the very beginning. It prepared me to pioneer new ground in the Spirit, especially when the culture and spiritual climate of my denomination were aligned in an opposing vein. I had to overcome the open opposition to the free move of God's Spirit my church.

In September 2014, I and a small staff planted the BridgeWay School of Kingdom Ministry, now called the Colorado School of Kingdom Ministry (CSKM).<sup>8</sup> This effort was not only to step into my long-term vision for a regional training center, but was also in response to a major prophetic word in 2009 that spoke extensively about this school, including its scope and impact. A further description of CSKM and BridgeWay Church is discussed in the following section on the project's ministry context.

### **CSKM's Developmental Ministry Context**

While five schools of supernatural ministry were studied, the foundation of my context is my city, state and CSKM, birthed out of a local church and apostolic resource center called BridgeWay Church. Both the church and school are located in Denver, Colorado. When it was first launched, CSKM was called the BridgeWay School of Ministry. However, the name of the school was changed in February 2016 to better

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<sup>7</sup> See the following web site for a description of BridgeWay Church, its staff and ministries: [www.bridgeway.us](http://www.bridgeway.us).

<sup>8</sup> See the CSKM web site for an additional description of the school, [www.cskm.us](http://www.cskm.us).

reflect the long-term vision for students, teachers and oversight to come from multiple Kingdom-minded churches and ministries in the Colorado area.

### *Historical and Spiritual Context of CSKM and BridgeWay Church*

BridgeWay Church is well-positioned by the Lord to facilitate a regional supernatural school of ministry. It has a history in revival, moves of the Spirit, and is well-respected in the region for its Kingdom mindsets, training and partnerships with other ministries in the area. Our discerned niche is to facilitate a part-time school with a regional influence to provide an alternative to attending one of the national full-time schools of supernatural ministry.

BridgeWay Church, formerly Vineyard Denver SE, was planted in my home with three couples in February 1997. My vision was to start a church that God would use in facilitating revival in the greater Denver metropolitan area. Our team's hope was to equip and train people in the ministry of the Kingdom of God and the power of Holy Spirit. We hoped that the church would freely move in the gifts and power of the Holy Spirit in a way that it would introduce Christians in the area to the ministry of the Holy Spirit.

From its very inception, I began to preach on the “move of the Spirit”<sup>9</sup> and the kind of Presence-based<sup>10</sup> ministry that I knew God wanted to birth. Our leadership team

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<sup>9</sup> The move of the Spirit means how the Spirit of God initiates and moves in revival and renewal of the church as a whole. It is often characterized by an inbreaking of the Spirit of God with prophecy, repentance, touches from the presence of God, visions, gifts of the Spirit, the Lord taking over meetings and what has been called colloquially “encounters” with God. It is sovereign but can be invited and desired by ministry leaders that want the Spirit to lead their ministries. It always comes with the entire package of supernatural ministry found in the Bible.

<sup>10</sup> A Presence-based ministry is characterized by seeking and attracting the manifest presence of God. This Presence is tangibly felt. Worship is geared away from performance and structured to host the presence of God and the spontaneous expression of the gifts of the Spirit of God such as prophecy, healing, miracles, deliverance, and signs and wonders. Presence-based worship gives time for people to linger in the



poured into weekly prayer meetings while I taught on the Kingdom and its inherent supernatural ministry on a regular basis. Yet, in the first five years of the church's life, there was no significant manifestation of the presence or moving of the Holy Spirit. This gave me an appreciation of how difficult it is to develop a Holy Spirit-driven Kingdom and revival culture. In our case, it was not due to our hearts or collective leadership abilities. Rather, it was due to the spiritual influence of our leadership in the area Vineyard churches that had turned away from a more Spirit-driven expression to what church growth leaders call a seeker-sensitive worship model.

Seeker-sensitive churches minimize the work of the Spirit in services, appeal to a consumer's desire for shorter services, and try to make an appeal to unbelievers through a culture more like their own and an ethos where lives are controlled and polished. The magazine, *Christianity Today*, further describes the nuances of the seeker-sensitive model in this way:

Seeker-sensitive services originally promised to woo post-moderns back into the fold. Out the stained-glass window went the somewhat formal 45-minute exegetical sermon, replaced by a shorter, story-based talk to address the 'felt needs' of the congregants while reinforcing the premise that following Jesus would dramatically improve their quality of life.<sup>11</sup>

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Presence and watches to see what God is saying, with the expectation that God will clearly initiate and lead the direction of any given meeting of the gathered church. For a general discussion of the characteristics of the Presence-based church see: Terry Teykl and Lynn Ponder, *The Presence Based Church* (Muncie, IN: Prayer Point Press, 2003), chapters 1 and 2. For a discussion of how Presence based ministries function see: Kevin Grenier, *Restoring the Church to Her First Love: Bringing Congregations into the Presence of God*, (Castle Rock, CO: Perieco Publishing, 2009). The BridgeWay Church's experience with hosting God's presence is discussed in Appendix B, 167-168.

<sup>11</sup> Dorothy Greco, "How the Seeker-Sensitive, Consumer Church Is Failing a Generation," *Christianity Today* (August 2013), accessed April 23, 2015, <http://www.christianitytoday.com/women/2013/august/how-seeker-sensitive-consumer-church-is-failing-generation.html>.

Seeker-sensitive churches also hope to create a safe place where nothing spiritually weird is practiced. Their leaders define weird as the typical physical manifestations or the outwardly expressive behaviors often associated with powerful moves of the Holy Spirit that may sometimes occur in a free, Spirit-led environment.

In the mid 1990's, many of the Colorado Vineyard churches intentionally moved away from what they discerned to be the dangerous, erroneous and weird manifestations of the Spirit that had accompanied the early 1990's renewal movements in the Association of Vineyard Churches. This departure was in alignment with the broader decision of John Wimber (founder of the Vineyard) and the national Vineyard leadership that asked the Kansas City Vineyard and the Toronto Airport Vineyard Christian Fellowship to leave the movement for these reasons.<sup>12</sup> The Kansas City Vineyard had nurtured the Kansas City Prophetic Movement under the leadership of Mike Bickle.<sup>13</sup> The Vineyard was concerned about what they perceived as prophetic idolatry and dangerous doctrine that developed in this movement. The Toronto Airport Vineyard Fellowship, led by John and Carol Arnott, experienced a massive outpouring of the Holy Spirit beginning in January 1994 under the itinerant ministry of Randy Clark. Many expressive manifestations of the Spirit accompanied that move. What God did there

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<sup>12</sup> See D. Alan Hawkins, "Perpetuation of the Charisms of the Spirit in Church Movements: Case Study on the Association of Vineyard Churches 1980-2000," (DMin diss., United Theological Seminary, 2013), 94-116. Alan's work in particular discusses how the Vineyard changed its thinking and began the movement away from the Holy Spirit's work and how that changed the spiritual climate of the Vineyard. See also Hank Hanegraaff, *Counterfeit Revival*, (Dallas, TX: Word Publishing, 2001).

<sup>13</sup> For a history of this movement and the concern that led to the removal from Vineyard, see David Pytches, *Some Said It Thundered: A Personal Encounter with the Kansas City Prophets* (Nashville: Oliver-Nelson, 1991), 3-15.

became a foundation for schools of supernatural ministry.<sup>14</sup> The impact of these decisions resulted in grieving the Holy Spirit. Prophetic ministry, signs and wonders, and the flow of the Holy Spirit virtually shut down in nearly all the Vineyard Churches in the Colorado area during the 1990's.

As a result, our church experienced a profound lack of a sense of the Spirit's presence, healing, deliverance, prophecy, and other characteristics accompanying the Holy Spirit's active ministry despite our preaching and forthright efforts to the contrary. Once the Lord shared with me that this lack was a direct result of this area spiritual history, I immediately visited the ministries of John and Carol Arnott and Mike Bickle in January of 2002 seeking their forgiveness on behalf of our church. I called our leadership team into alignment with my desire for a ministry based solely on the leading of the Holy Spirit. Two weeks later a move of the Holy Spirit characterized by prophecy, prophetic evangelism<sup>15</sup>, healing, deliverance and revelatory preaching erupted.

After this powerful and continuing move of the Holy Spirit, area Vineyard leadership became deeply concerned with God's move in our church and asked our church to embrace a seeker-sensitive church model or leave the Association of Vineyard

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<sup>14</sup> Randy Clark, *Lighting Fires* (Orlando, FL: Charisma House, 2011), 34-50. It should be noted that all of the so-called weird expressions such as laughing, roaring, falling in the Spirit, or shaking had meaning or prophetic significance in the context of the meeting. God was demonstrating a spiritual reality through a tangible expression in a word-picture that people could see and understand. The problem came when people outside that meeting context heard about them and judged them as excesses. It is typical of Satan to try to use expressions of the Spirit such as these to create offense, misunderstanding, or division in the body where, in fact, the Spirit is genuinely moving and touching people with God's presence. Long-term fruit of this move in Toronto has proven to be very good.

<sup>15</sup> Helen Calder, "A Beginner's Guide to Prophetic Evangelism," accessed April 23, 2015, <http://www.enlivenpublishing.com/blog/2010/04/12/a-beginners-guide-to-prophetic-evangelism-pt-1/>. Prophetic evangelism is the use of the power gifts of the Holy Spirit outside the walls of the church when engaging the unbeliever. It is based on the premise that the word of God must be accompanied by an active demonstration of its spiritual reality and its power for the gospel to be fully ministered (Rom 15:18-19).

Churches. This was in June of 2004. Their reluctance was fueled by the fact that the original five Vineyard churches in the area had fallen into hyper-spirituality and other renewal abuses.<sup>16</sup> Many had closed their doors due to dramatically declining membership, or had left the Vineyard Association. The net result was a rejection of the active ministry of the power gifts of the Holy Spirit. The Vineyard's leadership fear was that our church would fall into the same errors and consequently fail. It had taken years to rebuild the reputation of the Vineyard after many such failures. After months of honoring and prayerful negotiations with the Vineyard leadership, we mutually agreed that our church would separate from the Vineyard Association. We changed our name to BridgeWay Church, and came under the affiliation of Global Legacy. Global Legacy is an apostolic network headed by the ministry of Bill Johnson and Bethel Church in Redding, CA.<sup>17</sup> We also began to align with ANGA, the Apostolic Network of Global Awakening under Dr. Randy Clark.

We were unaware at the time, but this was the hand of God to position us under a new leadership that would model supernatural ministry and stewarding a revival culture in the Spirit with integrity. Since that time God's Spirit has continued to move at BridgeWay Church with ever increasing maturity. This supernatural and revival culture, based on the present working of the Holy Spirit, is also characteristic of the spiritual culture that has been birthed at the Colorado School of Kingdom Ministry.

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<sup>16</sup> Renewal abuses consist of a triumphalist spirit, an over focus on the supernatural, looking to prophetic leaders over the Word of God and Jesus, a desire for manifestations, practices of spiritual abuse (where anointed leaders feel that they are above correction), and other mindsets similar to what Paul found in the Corinthian Church.

<sup>17</sup> Global Legacy, accessed on May 11, 2015, <http://globallegacy.com/about>.

This history is reviewed not only because of the price that we paid through our departure, but also because the Spirit-led, Spirit-empowered culture has everything to do with what the staff at CSKM is hoping to grow in the school culture. This culture is essential in supernatural schools of ministry in any location. Exposure to the supernatural is needed to establish a Kingdom and revival culture that fosters effective biblical Kingdom discipleship. We have discovered that the spiritual culture of the ministry dictates what is reproduced in the lives of individual participants. Truly, more is caught than taught from the culture of a community of people.<sup>18</sup>

Culture is our language for the spiritual DNA of a ministry environment. Culture is defined as the way that a group of people live and work together in a fashion that is uniquely its own. “It includes all the things a group does together – its rituals, its ways of training newcomers, its work, and its play.”<sup>19</sup> Without consciously realizing it, people living in a particular culture typically adapt their views and behaviors to the culture around them. Hence, it is caught, not taught. Spiritual culture includes not only the values, actions, relational dynamics, and the ways people function in a people group, but also the spiritual authority, anointing, weight, and spiritual atmosphere surrounding them in terms of what they embody spiritually in their hearts, lives, beliefs, and actions in every context.

Because CSKM hopes to raise up disciples with a particular mindset and spiritual culture, our leadership team believes that the lives of the leaders and instructors must

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<sup>18</sup>Greg Stier, “Is More Caught than Taught?,” Dare 2 Share Website, accessed May 8, 2015, <http://www.dare2share.org/energize/is-more-caught-than-taught/>.

<sup>19</sup> Nancy Ammerman et al., eds., *Studying Congregations: A New Handbook* (Orlando, FL: Abingdon Press, 1998), 15.

embody the culture that we wish to impart. We do this by consistently inviting God's presence and demonstrating a free flow of the ministry of the Holy Spirit with outward Kingdom expressions in all our values and practices.

### *The Developing Ministry Context of CSKM*

Research on how to develop CSKM was conducted prior to launching it by either in-person or phone interviews with leaders and students from the Bethel School of Supernatural Ministry (BSSM) in Redding, CA, the River Church Fire School in Kalispell, MT<sup>20</sup>, the Encourager School of Kingdom Ministry in Houston, TX<sup>21</sup>, Vinelife University in Boulder, CO<sup>22</sup>, and the Resurrection School of Ministry in Loveland, CO.<sup>23</sup> Even though other models were researched, CSKM was structured to emulate BSSM's broad content to be taught live. It was launched out of the momentum of what was developing spiritually and apostolically through the ministry of BridgeWay Church.

CSKM began in September 2014 under its former name, the BridgeWay School of Kingdom Ministry. Initial enrollment was forty-eight students, with four instructors from the BridgeWay staff and twelve additional volunteer pastors, who collectively pastored students in small group mentoring contexts of eight to ten called Legacy Groups. Now in its fourth year, CSKM has seventy-five students. The specific content of the CSKM ministry model is reviewed more extensively later in this chapter.

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<sup>20</sup> The Fire School of Ministry, accessed May 8, 2015, [www.http://givemefire.com/](http://givemefire.com/).

<sup>21</sup> The Encourager School of Kingdom Ministry, accessed May 8, 2015, [www.http://encouragerschool.com/](http://encouragerschool.com/).

<sup>22</sup> Vinelife University, accessed May 8, 2015, <http://www.vinelifelife.com/university/>.

<sup>23</sup> Resurrection School of Ministry, accessed May 8, 2015, <http://www.rez.org/rsm/>.

### *CSKM Regional Geographic and Demographic Context*

Geographically, CSKM sits right off the central Interstate 25 corridor in Denver, Colorado. It is easily accessed by students from a sixty to seventy-mile radius. Students drive in weekly from Colorado Springs (67 miles), Loveland (62 miles) and Evergreen (45 miles), as well as all around the Denver/Boulder/Parker metropolitan area. CSKM meets in the BridgeWay Church, a 30,000-square foot facility with an 830-seat auditorium and two large meeting rooms that seat 100 and 250 respectively around tables. The facility is wired for audio and video feed capture in all three large meeting areas. All classes are filmed and can be viewed remotely by live-stream or by later video cast. In addition, ten auxiliary rooms are used for school small groups and breakout sessions. A lobby café feeds dinner and snacks to the students during the school hours.

Denver itself is a rapidly growing city, having increased by 17.1% in population over the last ten years.<sup>24</sup> The greater Denver metropolitan area is the sixteenth largest metropolitan area in the United States and has a population slightly over three million people. This is expected to grow by 10% in the next three years.<sup>25</sup> By observation, many Christians are moving to the state, indicating that they heard the call of God to move to the region. They seem to carry an anticipation of revival and an outpouring of the Spirit of God in their hearts and are looking for additional training in supernatural ministry.

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<sup>24</sup> City-Data.com, accessed April 25, 2015, <http://www.city-data.com/city/Denver-Colorado.html#ixzz3XhN7pmXW>.

<sup>25</sup> Metro Denver Economic Development Corporation, accessed May 7, 2015, <http://www.metrodenver.org/do-business/demographics/>.

The target market for students that may wish to attend CSKM are people hungry to understand the ministry of the Holy Spirit and the works of the Kingdom of God. These find the school by referral from friends, affiliation with BridgeWay Church, affiliation with one of our partner churches, or through contact with the ministries of the Revival Alliance. Some students, however, have limited knowledge of the Revival Alliance and a Kingdom culture. CSKM has found that students with no prior knowledge of the Revival Alliance are typically associated with Evangelical, independent, or charismatically inclined congregations. Based on undocumented research from informal conversations with pastors that school staff knows around the area and from my own experience in Evangelical and charismatic churches, we believe that approximately 3-5% of people attending these kinds of congregations have a desire to discover more about the ministry of the Holy Spirit. Consequently, it is a small segment of this Christian population that might have an interest in a school like CSKM. Currently 80% of CSKM students attend BridgeWay Church, while 20% attend from an outside congregation.

The broader area demographics, church, and racial mix also determine the ultimate market and demographic climate in which CSKM operates. Based on a 2004 study of Colorado and Denver/Front Range church attendance by Dave Olsen with the America Church Research Group, it was estimated that 18% of the population attended any church in the Denver and Front Range area.<sup>26</sup> This study further estimates that 7.7% attend an Evangelical church.<sup>27</sup> Data in the same study suggests some Pentecostals

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<sup>26</sup> The American Church Research Project Web Page, Slide 18, accessed May 8, 2015, <http://www.theamericanchurch.org/sample/ColoradoStateandMetroSample.ppt>.

<sup>27</sup> The American Church Research Project Web Page, Slide 20, accessed May 8, 2015, <http://www.theamericanchurch.org/sample/ColoradoStateandMetroSample.ppt>.



church attendees are in the denominational category bringing this total to perhaps 8%.

There is no data indicating how many people have contact with Revival Alliance ministries, but we estimate it is less than 10,000 people in Colorado.

In a later study, the 2014 Gallup Poll estimates that 44% of Coloradans attend church at least once a month and 30% of those attendees would be Evangelical or in the kind of target church that the CSKM team has identified.<sup>28</sup> This attendance figure seems extremely high, based on what the researcher knows experientially about the church in the area. Given this fact and the divergent study data, it seems difficult to estimate the potential target market of church attendees outside those with contact with the Revival Alliance. If we choose a conservative number of 10% of the population attending an Evangelical, independent, or charismatically leaning church, CSKM estimates that perhaps only 3% of those attending this kind of church may have a potential interest a training school like the Colorado School of Kingdom Ministry. This equates to 3% of the 10% Evangelical/charismatic population or .3%. This percentage does equate to a fairly significant number of people. Given the 2014 area population of approximately three million people<sup>29</sup> this equates to 9,000 people in the Denver Metro area potentially having interest in learning more about the supernatural ministry taught at the CSKM program and other areas schools. This assumes, of course, that spiritually hungry people would not be opposed to attending a school located in a church building other than their own.

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<sup>28</sup> Jones, Dale E., et al. 2002. *Congregations and Membership in the United States 2000*, accessed April 25, 2015, (Nashville, TN: Glenmary Research Center, <http://www.city-data.com/city/Denver-Colorado.html#ixzz3XhM4EhAb>).

<sup>29</sup> Metro Denver Economic Development Corporation Web Page, accessed May 9, 2015, <http://www.metrodenver.org/do-business/demographics/>.

However, increased partnerships and a move of the Spirit in the area might dramatically increase CSKM's ability to capitalize on this potential.

The racial mix of the area is 52.6% White, 31.5% Hispanic, 9.8% Black and 6.1% other.<sup>30</sup> As of this writing, the current attendees of CSKM are 30% non-white, spanning seventeen to seventy years of age, with equal proportions being male and female. While CSKM has students from the major racial categories listed above, it is not quite representative of the area population. It is, however, representative of the racial demographics of BridgeWay Church.

One other observation is needed. The CSKM leadership believes that quite a few of those people interested in a ministry school such as CSKM already attend a like-minded church in the area, several of whom presently run supernatural ministry schools of their own. However, as a result of God's promises, we believe that many people without prior knowledge of the Revival Alliance will be coming to CSKM in the years ahead.

### **The Greater Context of Supernatural Schools of Ministry**

Over the past fifteen years, dozens of supernatural schools of ministry have emerged as an alternative form of training to traditional seminaries and Bible colleges. These have been made popular through the influence of GSSM, run by Randy Clark's ministry with Global Awakening, and BSSM, run by Bill Johnson's ministry with Global Legacy. Typically, schools of supernatural ministry offer one, two, or three-year

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<sup>30</sup> City-Data.com Web Page, accessed April 25, 2015, <http://www.city-data.com/city/Denver-Colorado.html#ixzz3XhMTEVIR>.

opportunities for students to immerse themselves in discovering the ministry of the Holy Spirit. They are trained in their identity in Christ, the supernatural ministry of Jesus Christ, and receive teaching on healing, deliverance, prophecy, inner healing, signs and wonders, and the core values of the Kingdom of God. Each school focuses on practical application, activation, and requires students to go on regular outreaches, mission's trips and other forms of service to activate and practice what they learn. Some are full-time schools, where students typically resign their regular jobs and relocate to attend classes four to five days a week. Others are part-time schools that typically meet two or three evenings a week. Key training components of schools promoting supernatural ministry include:

- exposure to Divine encounter, God's presence, and supernatural ministry
- teaching and impartation on God the Father's love
- training in hearing God's voice and prophecy
- opportunities to personally experience the work of the Holy Spirit
- training in one's identity in Christ and regular intimacy with God
- in-depth training in God's word
- modeling and teaching on the values and practices of the Kingdom of God
- small groups fostering intentionally structured dialogue, prayer and accountability
- personal mentoring by spiritual mothers, fathers, and peers
- training, opportunities, and exercises that develop leadership skills
- practical activation, outreaches, and assignments that foster Kingdom living
- accountability, instruction and challenge in the area of Christian character
- encouragement in destiny and passion discovery

- a culture of revival where people expect God to move, experience His love and power, and actively take the Kingdom to where they live, play, and work

In the Colorado Front Range area, three such schools exist, attracting students from their own churches, the region, and even other countries. Vinelife presently operates a part time school with dozens of students attending either first or second year.

Resurrection Fellowship offers both a full and part time school with nearly fifty students combined in attendance. CSKM is the third such school. The context of CSKM has been described earlier in this chapter.

Five schools of supernatural ministry were studied in this research. Three are full-time schools, and two are part-time. The two part-time schools have fairly different scopes in their programs. Each of these schools are discussed within their context below. We start with the full-time schools and progress to the part-time schools.

### **BSSM Ministry Context (Full-Time School)**

BSSM is a full-time school with approximately twenty-five to thirty hours of class time and outreach weekly. It is located in Redding, CA. at the Bethel Church ministry campuses. The school's core teaching components are from 12:30 p.m. to 3:45 p.m. four days a week. This is where worship and all the main speakers are scheduled. It usually consists of three blocks centered on the core teachings and content of the school. It might be worship, an hour on Bible, and then an hour or so with a speaker, which often is one of the Bethel Church staff. The core curriculum is interwoven intermittently into weekly classes, rather than structured in blocks or intensives.

BSSM has what they call an early schedule and a late schedule. Some Revival Groups and alternative ministry tracks (AMT's) (each lasting ninety minutes) take place in the morning. School hours in the "early track" are from 10:30 a.m. to 3:45 p.m. Late track students arrive at 12:30 p.m. for the start of the main session and their AMT or revival group take place afterward, so the school day ends at 5:30 p.m. This varied format helps families coordinate work schedules and family responsibilities.

Homework is extensive with regular Bible reading and approximately nine books to read during the year that support the curriculum. It is designed as a two-year school, although not every first-year student applies for second year or is accepted to second year. Second year have greater leadership, outreach, and practical activation components in key ministry areas.

At the request of the school, the researcher studied only first year students. The first year focuses on intimacy with God, one's identity in Christ, heart work, the nature of God, Kingdom core values, prophetic ministry, supernatural ministry foundations, victorious mindsets and the practices of evangelism and mission. As noted, the second-year curriculum is more heavily focused on activation, outreach, leadership and greater depth in specific areas. First-year students may also take one or two alternate ministry tracks (AMT's) which specialize in differing topics or ministry areas, such as leadership, church planting, inner healing, art/creativity, and so on. BSSM is unique in its ability to offer specialized tracks. This is partially due to its large size and its consequent synergy to sponsor differing tracks. It is also based on a school focus and philosophy to raise each student up in the individual strengths and giftings that they possess.

A major focus for BSSM is on the student's understanding of their identity in Christ. In the words of Carl Richardson, the first-year director, "learning to understand who you are and to live from identity and is a core value that changes everything."<sup>31</sup> Part of how they fashion an identity formation, in addition to weaving it into all the curriculum all year long, is to deal with false understandings of God and lies that people believe about themselves, ministry, the Kingdom, or God Himself. In a sense, they feel they have to strip away false identity before they can fully impart biblical Kingdom identity. Students are empowered to steward their own development and are expected to take proactive initiative in their growth.

Revival Groups and the gender-specific small groups of four to five within each revival group are a key component of the BSSM schooling methodology. The goal is simply connection. A lot of what they do is based on a core value of living one's life transparently. They believe that to be successful in the long-term with supernatural gifting, students must do a great job with community and interpersonal relationships. The community, family, and relational component is huge within this supernatural school.

The schools operate under sixteen core values, which are taught and permeate the school program. They do this to instill a culture and a way of believing, rather than information training on practices or programs. They believe the foundation for supernatural ministry begins with a revelation from God and developing intimacy with God. Hearing God and prophetic ministry are the "ABC's of supernatural ministry." While they are looking for students to learn how to operate in spiritual gifts and callings

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<sup>31</sup> Carl Richardson, First-Year Director, BSSM, One-on-one interview conducted on April 21, 2017 in Carl's office.

of various kinds, the focus is not to teach them how to do the gift as much as to learn how to grow the gifting that God gave to them in themselves. The school has a significant emphasis on the Bible, as it does on living in rest and from the Presence of God.

When I asked Carl Richardson as to what factors seem to create the greatest change in students, he believes that the spiritual environment and culture of people focused on pursuing God and going after everything that God has for them is crucial. He believes that understanding that God is good and always for His people is another critical factor. “Because God is good, we can expect to experience constant, continual expressions and outpouring of His goodness.” Supernatural manifestations, answers to prayer, encounters, and gifts in operation are evidence of His goodness at work.

Carl also believes in making the supernatural natural. It is to be fully understood and a normal way of life is key. Not only does God heal today, but it is common. It is normal. “There must be a culture where the impossible is commonplace.” School leadership states regularly that “when we pray it is impossible for nothing to happen.”

BSSM also values an empowering culture that teaches students to manage their own lives and world according to greatness. They expect their students to do well rather than creating rules to “force them to do well.” According to the Carl:

Removing punishment from our leadership is just huge. It doesn't mean there aren't consequences, but it does mean we're not going to be a rule-based, punishment-based culture. So, while there are consequences for poor behavior, we don't want to create a rule-based culture. We'd much rather have an empowerment culture. We just create a culture where now we actually believe students are going to do well. (*Speaking as if I am a student* – italics mine) ‘We're gonna trust that God's will do an internal work in you, and that you're going to manage yourself well. And if you can do that, then this is gonna be an amazing year for you.’ We would much rather have our students come here and learn how to manage their world; how to create accountability through transparency and relationships and glean identity from that strength. Live a life where everything's just out on the table! That to me is a part of this whole process of building long-term revivalists,

long-term supernatural ministers, that are going to affect every sphere of society, every cultural mountain of impact. That's our goal. We don't expect to graduate just straight evangelists. But, we would rather see people in every sphere of society: church, education, entertainment, business media – all of the seven mountains of cultural influence.<sup>32</sup>

BSSM students come from all over the world and span a diverse age range, from older teens to people in their late senior years. They come through the apostolic reach, television, conference, and teaching ministry of Bill Johnson, Kris Vallotton and others on the Bethel and Global Legacy team. The students articulate they are looking to go deeper with God, learn about the supernatural things of the Kingdom, and develop a powerful lifestyle in Christ.

### **GSSM Ministry Context (Full-Time School)**

GSSM was birthed out of the apostolic ministry and educational gifting of Dr. Randy Clark. Randy was connected to the Association of Vineyard Churches for many years, before getting involved in a world-wide training and revival ministry in healing, signs and wonders, and the revival power of the Holy Spirit. The school has been operating around a decade and has between 150 and 350 students depending on the year. It also has remote locations and satellite schools around the world.

I studied the full-time main campus location in Harrisburg, PA. Students attend classes Tuesday through Friday from 8:25 a.m. to 1:00 p.m. Like BSSM, the class content and outreach requirements approximate twenty-five to thirty hours a week. Outreach is a part of the culture of school, as is extensive hands-on experience. Each day

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<sup>32</sup> Carl Richardson, First-Year Director, BSSM, One-on-one interview conducted on April 21, 2017 in Carl's office.



begins with testimonies from students. A worship and prayer session follows before class content begins. One day a week they meet in small groups in lieu of worship.

All students attend a mission trip at the beginning of the school year. Students are also given free or discounted admission to any conference held onsite at the Apostolic Resource Center (where GSSM is housed). Some conferences are mandatory for students to attend.

Topics taught at Global School include, but are not limited to: pastoral ministry, prophetic ministry, Divine healing, identity, marketplace ministry, destiny discovery, gifts of the Spirit, church planting, inner healing, children's ministry, prophetic art and hearing the voice of God. Students are required to read fifteen to twenty books (nearly double BSSM) throughout the school year and answer reflective questions on the material. They also read the Bible every day and journal about the reading. First-year students have some response papers due on some of the reading material. Each student participates in three outreaches every month. Second-year has more extensive training and practicums outreaches, as well as three teaching and preaching practicums to be conducted by the students offsite at other churches or ministries.

Like BSSM, the culture of GSSM is centered on identity, the Kingdom, and revival. The empowering presence of the Holy Spirit, impartation and encounter are also deeply honored at GSSM. Like BSSM, the school is known around the world for its excellence and the ability to raise up strong leaders and revivalists. Randy Clark ministers each year at BSSM, as does Bill Johnson at GSSM. Randy and Bill and their school teams strongly believe in the power of education and in equipping the next generation of

revivalists. GSSM and BSSM form the baseline national schools of supernatural ministry that set the standard for all others.

### **HSSM Ministry Context (Full-Time School)**

HSSM is a new full-time school connected to HarvestNet, an apostolic network of churches worldwide. HSSM has approximately twenty-five to thirty hours of class time and outreach weekly. It is located in Ephrata, PA. About twenty students attended in their first year as a school. It is designed as a two-year school, with the first-year's core focused on intimacy and identity, the nature of God, and the core values of the Kingdom. Second-year has a greater outreach component and practical activation in key ministry areas. Homework is extensive, and the students have a daily meal together.

The researcher studied only first year students. First-year has three trimesters. The first trimester is about the inward journey. Here students focus on intimacy with God, identity in Christ, discovering who they are, and focus on heart work and heart healing. Deliverance and inner healing are taught in this trimester. The second trimester is more about the upward journey – “filled with the life of Christ.” They focus on theology, who is God, what God is like, and how He functions. They learn truths about the Kingdom, truths about the goodness of God, the love of God, the nature and the character of God, Kingdom theology, and how God relates to the church. Identity in Christ is also a key teaching in this trimester. Teaching and theology is meant to be real and practical. The last trimester is about the outward journey – demonstrating the power of Christ by reaching into the world with the Kingdom. Teaching includes how the Father, Son, and Holy Spirit relate to the world. They discuss what it looks like for a disciple to be

outwardly focused in practical terms. The students go on weekly outreach just after mid-year. At the close of first-year they go on a two-week international outreach. In second-year, they start going in the second month on weekly outreach.

HSSM students also have a daily prayer, praise, and worship component as a class. Individually, they have required hours in the Gateway House of Prayer. Leadership feels that developing personal intimacy with Christ, hearing His voice, and operating from presence and rest is absolutely vital in shaping identity and Kingdom discipleship. The daily prayer component is more unique to this school in those that we studied.

Each week the staff conducts times of prophetic ministry and prayers of impartation over each student. They have a tight staff to student ratio – one to three students, similar to a YWAM model (Youth With A Mission)<sup>33</sup> to create an environment of heavy mentoring exchanges and modeling. The school has weekly small group discussions and practical ministry activation. The school feels growth through relationship and practical activation are core values.

The students are all required to read through the entire Bible (Genesis to Revelation) in the first year. They have six chapters a week in the Bible and they summarize the content of each chapter in two sentences for daily homework. Students are also reading one book a month, sometimes two. There are eleven books over the course of their time together.

Students have just over twenty-five hours of class during the day Monday through Thursday usually nine in the morning until one or two in the afternoon. It depends on the

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<sup>33</sup> YWAM is a discipleship training program at bases around the world that train students in close living quarters in four to twelve-month programs with extended mission components. See <https://www.ywam.org/wp/>.

day. There is also a Wednesday evening track. They have guest speakers come in often, and ensure that these speakers are of high caliber. In a pattern similar to a YWAM base, they speak for an entire week on a particular topic. In this regard, the content is more modular in nature.

HSSM students are often from local churches with limited exposure to the Holy Spirit and the ministry of the Kingdom. They come through word of mouth, Facebook advertising, and the HarvestNet network of churches. Others come through the local church (Ephrata Community Church) that houses the school, but most just find their way through the community and the neighborhood. Most students have heard about the school from a friend or pastor. Like students at all of the studied schools they articulate they want to go deeper with God and learn about the supernatural things of the Kingdom.

### **CSSM Ministry Context (Part-Time School)**

CSSM is designed as a two-year school of supernatural ministry. The host church, Zion Christian Fellowship, in Columbus OH is deeply connected to Bethel Church, Randy Clark, and other ministries in the broader Revival Alliance. The church's lead pastor and staff have created a thriving culture of the supernatural ministry and the church has an excellent positive city-wide reputation.

The school has two campuses with over 120 students participating. Classes are held on Sundays from 5 p.m. – 8 p.m. at the two campuses in the North Columbus area. Outreach and other activities occur at a different time so there is about a four-hour a week commitment. CSSM uses a hands-on teaching and training approach and students have

many out-of-class assignments and complementary reading material. Their website adeptly describes their focus.

Columbus School of Supernatural Ministry (CSSM) has a mission to equip and train leaders to supernaturally demonstrate God's Kingdom in their sphere of influence. The purpose of CSSM is to equip and deploy grace-filled revivalists who will passionately pursue personal, regional and worldwide transformation in their God-given spheres of influence. Our passion is not only to develop leaders that are confident in all of the gifts of the Spirit, including prophecy, healing, and deliverance, but also to train them in how to live a supernatural lifestyle. We want them to understand how to host His presence and re-present and release the love of Jesus to our region and beyond.<sup>34</sup>

Each class starts off with worship and/or testimonies. Each teaching session is geared to show how to minister in a way that release love and value to people outside the walls of the church. Like other schools of supernatural ministry, the spiritual culture and core values embodied in the school are important. Here is a statement from their website regarding the important role of core values:

Students at CSSM are driven by creating a culture of honor that is defined by freedom, empowerment, respect, healthy boundaries, and teachability. There is a high level of student interaction through activations, impartations and revival group activities, and as a result a high expectation for honor to be practiced regularly. It is the culture where revival lifestyles are sustained, encouraged and empowered!<sup>35</sup>

CSSM is designed as a two-year school, with four quarters each year. Each quarter is comprised of eight-week sessions, one class per week. These revolve (or are repeated) every two years, with four quarters each year. Hence, the school is modular in nature. Enrollment is open and students may join at the beginning of any of the eight quarters and progress through the program until they complete all eight quarters. Costs

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<sup>34</sup> Accessed May 6, 2017, <http://cssmequip.com/>.

<sup>35</sup> Accessed May 6, 2017, <http://cssmequip.com/>.

are designed to be very affordable and maximize enrollment. The emphasis of the eight quarters is as follows:

- Q1: Identity and Inheritance
- Q2: Healing and Power
- Q3: Discover, Develop, and Deploy Your Destiny
- Q4: How to Read the Bible Supernaturally
- Q5: Hearing God and the Prophetic
- Q6: Supernatural Evangelism
- Q7: Supernatural Leadership
- Q8: Hosting God's Presence

### **CSKM Ministry Context (Part-Time School)**

CSKM is a part-time school in Denver, CO with ten hours of class and outreach time commitments weekly. Though it does not use “supernatural” in its name, CSKM is a school of supernatural and practical ministry aimed at raising up disciples of Christ to embody a revival, transformational, and world-changing mindset, anointing, and skill-set. CSKM guides students to understand their identity in Christ, to adopt a revivalist lifestyle, to learn the ministry of Holy Spirit, and to establish a concrete action plan for extending the Kingdom of God in their God-given spheres of influence. The school is conducted on a part-time basis one night a week and on Sundays.

The school year begins with a two-day mountain retreat where first year students express their blue-sky dreams for the future and prophesy over one another's calling. Second year students take their dreams into a life plan and further develop their ministry

profile through personality tests and leadership assessment. Student dreams and callings become the focus of mentoring for both first and second year students as they progress through the school. Both first and second year students attend class on Sunday afternoon and evening and Wednesday nights. Outreaches occur on Saturday's once a month. Some are also allowed to take just the Sunday or Wednesday segments independently, depending on student desires and time constraints. As a result, the school can be taken on a modular basis.

Sunday afternoon and evening consists of a seven-hour block of classroom attendance including worship, two afternoon teaching segments, a Legacy Group meeting, dinner together, and an evening class. Year one of the Sunday program focuses on intimacy with God, identity in Christ, heart transformation, the Father's love, and Christian character during Sunday afternoon. Sunday night's session focuses on the supernatural aspects of the Kingdom of God, Kingdom values, or another Kingdom topic. Each class provides teaching content, ministry exercises, impartation, and a question and answer session. The second year focuses extensively on leadership, Kingdom relationships, character development, and personality and gifting assessments. In addition, life-skills management, dreaming with God, focused mentoring, extensive outreach, leadership opportunities and international mission's trips are included. It is designed to both build upon and reinforce first year content. All students are encouraged to take a full two years of the School. A future third year option provides leadership practicums and internships at the student's local church, area ministries, and businesses.

Wednesday night provides another three-hour classroom session in which the students study through the entire Bible in two years, verse-by-verse. Each week, the

instructor gives a revelatory preaching summary of all texts studied that week. There is also comprehensive instruction on how to study the Bible and class discussion of the biblical text, including its theology and practical implications. Students are also taught to outline passages, so the outlines can be later used as a resource from which to preach.

Outreach and activation also form a key component of the school. Students have a four-hour group outreach assignment on Saturdays, and monthly required lifestyle outreaches conducted individually. Students record testimonies from their lifestyle outreach experiences. A one to two-week mission trip is required of students each year to create exposure to other cultures. The mission week in first-year is local, and second-year students go out of state or out of country. Activation, worship and testimony form key components of certain class activities, as do times of impartation for gifts of the Spirit.

The school informally set goals for the transformative effect it wished to create in student's life before it began, but they have not been clearly articulated on paper. This doctoral project will help us further develop goals. Current unwritten goals of CSKM include demonstrated evidence that the students know how to prophesy, heal the sick, hear the voice of God, deliver demons, and understand the authority they carry as sons and daughters of God. CSKM further aims to see students leave behind insecurity associated with an orphan spirit<sup>36</sup>, adopt a new mindset of leadership and ministry that includes risk, faith and increase, and to embrace a lifestyle of evangelism, while ministering the Kingdom in their God-given spheres of influence.

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<sup>36</sup> An orphan spirit is a pandemic spiritual condition created by a fatherless society and the snare of the devil himself, both creating in the heart of individuals shame, inadequacy, insecurity, unworthiness, and a sense of lostness. See Leif Hetland, *Healing the Orphan Spirit Revised Edition (Sonship Series)*, 2 ed. (Peachtree City, GA: CreateSpace Independent Publishing Platform, 2013), 9.



### **Synthesis and Project Definition**

We have seen that supernatural schools of ministry are being raised up and used by God to equip a new generation of revivalists! The researcher is the father of one such school, CSKM, patterned after the two benchmark national schools of supernatural ministry. His personal training, ministry skills, experience, and spiritual gifting make the development and study of supernatural schools of ministry a great fit for his ministry context.

My research project was formed around understanding the methodology, practices, and training venues that create transformative change in the students that attend CSKM and other schools of supernatural ministry. The purpose of the doctoral project is to determine the necessary transformative practices, including the social and spiritual environments that attract the Holy Spirit's work, motivate the student's personal commitment to change, and best facilitate transformation toward embracing a Kingdom lifestyle. The project also hopes to discover if transformation can be accomplished in a part-time school of ministry, based out of a local church, in such a way that it produces a similar transformative impact to the highly successful full-time national schools such as the Bethel School of Supernatural Ministry and the Global School of Supernatural of Ministry.

The research question was: Can a local part-time school of ministry be developed that is as effective in producing discipleship transformation, Kingdom mindsets and practices as the nation's two top benchmark full-time schools? A related question was:

What are the key emphasis and factors necessary for effective transformation at supernatural schools of ministry or local church discipleship programs?

I believe it is possible to create a part-time school of supernatural ministry that effects Kingdom transformation comparable to the benchmark full-time supernatural ministry schools. Therefore, my hypothesis was: If part-time schools of supernatural ministry foster a similar revival culture, intentional mentoring, training on identity, intimacy with God, and practical activation in core Kingdom ministry practices, that they can facilitate comparable transformation to that of full-time schools.

The project was designed to prove or disprove this hypothesis. The study was conducted at GSSM and BSSM, the national benchmark schools, and CSKM and CSSM two part-time local church based schools, and a new smaller full-time school, HSSM. Ten other part-times schools were contacted, but for a variety of reasons could not or chose not to participate in the study.

In the following three chapters, principles gleaned from extensive research in the biblical, historical, and theological arenas articulate the goals, means, and practices that God uses to transform a person into his image and that of a world-impacting disciple and revivalist. These principles were later synthesized by the researcher to design pre- and post-implementation surveys and interview questions. They also form an integral part of the second of my research questions, which was to discover the factors needed for a program to be successful.

## **CHAPTER TWO**

### **BIBLICAL FOUNDATIONS**

#### **Introduction**

This chapter explores what the Bible says about the key issues related to transformative education through two Old Testament (OT) and two New Testament (NT) passages. United Theological Seminary requested that doctoral candidate provide a thorough exegesis of one OT and one NT passage; including interaction with peer reviewed journal articles, commentaries, and lexical studies. I have done this in each Testament. However, I also surveyed one additional passage in each Testament in order to glean a broader understanding of the models, instructions, and factors contributing to biblically instructed transformative education and discipleship formation.

The first passage studied is a survey of Moses' personal encounter with God in Exodus 3 and 4. This survey will show how a God-initiated supernatural encounter leads to a personal life transformation. God proves to be the best educator! The second passage studied is a scholarly exegesis of Deuteronomy 6:1-9. This study will show how training provided by the nuclear family, and by inference spiritual fathers and mothers, are used by God to instill biblical discipleship and Kingdom living. Family training must center on the commandments, principles, and centrality of one's relationship with and covenant loyalty to God alone. The third passage studied is a scholarly exegesis of Luke 9:1-6. This study will show how Jesus trained His disciples in a manner that transformed every

aspect of their lives through relationship and practical assignments in a rabbinic yeshiva group. The fourth passage studied is a brief survey of 2 Timothy 2:1-2. This survey will discuss how Paul raised up his spiritual son Timothy and commanded him to pass on this training to subsequent generations. A brief conclusion will provide a bulleted summary of the key findings of these four studies.

It should be noted that I touch on several areas in this chapter that require further definition and explanation. These areas include the theological framework behind biblical transformation, the ministry of the Holy Spirit, the Kingdom of God, and the role of supernatural or Divine encounters. This will be done in Chapter Four.

### **Exodus 3 and 4 (The Power of Encounter)**

#### *Background*

Moses was called by God to deliver His people from their slavery in Egypt. His preparation by God was diverse. It included living under the tutelage of his devoted parents who instructed Moses in the ways of God, training in Pharaoh's house, and living under his father-in-law Jethro. And, of course, it included the life-changing encounter Moses had with God when he came to grips with His personal inability and his need to rely on God's supernatural power to accomplish His God-given assignment. Theodore Epp argues that five elements of true faith had to be wrought by God in Moses' life through this diverse training: 1) a sense of helplessness outside God, 2) an absolute assurance of being in God's will, 3) a total commitment and surrender to the will and power of God, 4) communion with the Lord and His word, and 5) daring to act based on

total dependence on God.<sup>1</sup> It appears to me that the means by which God wrought these came in several stages: 1) sovereign foundations (40 years), 2) disillusionment through failure of self-effort (40 years), and 3) Divine encounter leading to deliverance of Israel (40 years).

In the first phase, which I call sovereign foundations, God set His hand on Moses even from birth, providentially protecting, guiding, and preparing his life as a deliverer of His people. For example, Moses' parents hid him for three months by faith in God during a time when the Egyptian midwives had been instructed to kill all Hebrew male babies at birth. They did so because they saw he was a special child (Heb 11:23).<sup>2</sup> His life was divinely spared when Moses' mother heard from the Lord that she should place him in a basket on the Nile River where Pharaoh's daughter would find him. When Pharaoh's daughter found Moses, God moved her to have compassion on Moses and to make the decision to adopt him as her own child in defiance of her father's edict. Then, by Divine providence, Moses' own family was permitted to raise him until he was "fully weaned," which in that culture would have been between the ages of five to ten.<sup>3</sup> After this time Moses was adopted by Pharaoh's daughter into Pharaoh's household (Ex 2:1-10). God's providence was obvious. "He was delivered to become a deliverer."<sup>4</sup>

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<sup>1</sup> Theodore Epp, *Moses Vol 1: God Prepares His Man*, (Lincoln, NE: Back to the Bible Broadcasting Assn., 1975), 10.

<sup>2</sup> Special, as in attractive person, but also one set apart for a purpose by God. Both the Greek word in Hebrews 11:23 and the Hebrew word in Exodus 2:1 describing the event indicate that Moses was beautiful or grace-filled child, but more seems to be at play in terms of an understanding of divine according to Epp, *ibid* page 12.

<sup>3</sup> Jill Briscoe, *Here Am I – Send Aaron! Principles From the Book of Exodus for “Dry Disciples,”* (Wheaton, IL: Victor Books, 1978), 21.

<sup>4</sup> Jill Briscoe, *Here Am I – Send Aaron! Principles From the Book of Exodus for “Dry Disciples,”* (Wheaton, IL: Victor Books, 1978), 21.

During these formative years his parents taught him about the God of his forefathers Abraham, Isaac, and Jacob. He would have learned about God's past delivering power, His covenant with His people, and the prophetic word that His people would serve another nation for 400 years before God would bring them out with great plunder (Gn 15:13-16). God had told the Israelite nation, through Joseph's prophetic utterance, that He would visit them with deliverance and they would carry up Joseph's bones from there back to the Promised Land (Gn 50:25). Moses fully knew the saving story of his father's God. His parents also modeled for Moses true faith by acting in dependence on God and taking personal risk in hiding Moses.

One cannot underestimate the power of this sovereign training at home before he was placed in Pharaoh's court. Research indicates that 50% of a child's basic attitudes are learned during the first three years of his life.<sup>5</sup> Since Moses was likely older than this before moving to Pharaoh's house, his godly training at home insulated him from the immoral training in the Egyptian court and shaped his fear of God.<sup>6</sup> His parents' teaching and his providential placement by God as a prince in Pharaoh's house gave him a sense of destiny as a deliverer. The historian Josephus reported that Moses' father had a dream from God instructing him that God had ordained Moses as Israel's deliver, although this is conjecture based on Jewish oral tradition not Scripture.<sup>7</sup> Both the OT and NT, however, clearly infer that as a young man Moses had a sense that God had a special

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<sup>5</sup> Theodore Epp, *Moses Vol 1: God Prepares His Man*, (Lincoln, NE: Back to the Bible Broadcasting Assn., 1975), 22.

<sup>6</sup> Theodore Epp, *Moses Vol 1: God Prepares His Man*, (Lincoln, NE: Back to the Bible Broadcasting Assn., 1975), 31.

<sup>7</sup> Flavius Josephus, *Josephus: The Complete Works, The Antiquities of the Jews*, (Nashville, TN: Thomas Nelson, 1998), Book 2, Chapter 9, Section 3.

purpose for him, perhaps even as deliverer of God's people. We learn from Exodus 2:11-15 and Hebrews 11:24-25 that when Moses was forty, he saw the injustices of Egypt on his people and chose not to be aligned with Egypt's court but to identify with his own people.<sup>8</sup> Stephen's NT commentary on this event in Acts 7:23-29 makes it very clear that Moses thought that through his actions of killing the Egyptian and trying to settle a dispute between two of his Hebrew brothers that he was demonstrating to Israel that he was destined to be their deliverer.

God's providence in this sovereign foundations phase was further illustrated by the fact that the historian Josephus stated that Moses was mighty in his military achievements as head of the Egyptian armies as a youth in training to take Pharaoh's position.<sup>9</sup> This equipped Moses in military and organizational skills. Because he had no son, Pharaoh intended to appoint Moses, the son of his daughter as Pharaoh. Epp points out that historical sources indicate Moses had an occasion at age twenty to assume the throne, but declined because of his sense of destiny as Israel's deliverer. When Moses declined Pharaoh's offer, Pharaoh's daughter married a half-brother instead to acquire someone else for the throne. When Pharaoh died, however, Moses was asked and declined a second time. The half-brother, now the new Pharaoh, watched Moses' every move.<sup>10</sup>

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<sup>8</sup> Gregory A. Lindt, Ed., *The Old Testament Study Bible: Exodus, vol.2, The Complete Biblical Library*, (Springfield, MO: World Library Press, Inc., 1996), 2:25

<sup>9</sup> Flavius Josephus, *Josephus: The Complete Works, The Antiquities of the Jews*, (Nashville, TN: Thomas Nelson, 1998), Book 2, Chapter 12, Section 4.

<sup>10</sup> Theodore Epp, *Moses Vol 1: God Prepares His Man*, (Lincoln, NE: Back to the Bible Broadcasting Assn., 1975), 32-34.

At age forty, God's second shaping phase began—disillusionment through failure of self-effort. Moses, sensing his call, acted in his own strength to kill an Egyptian and appealed to his Hebrew brothers to see him as deliverer. When he realized that his own people had rejected him and Pharaoh found out and wanted to kill him, Moses fled to Midian where he married and was taken in by his father-in-law Jethro. There he lived for forty years in obscurity, an object of scorn by his own people and by the Egyptians. This was a period of disillusionment through personal failure in his life. Not only did Pharaoh have a bounty on his life, but he served as a shepherd, an occupation despised by the Egyptians (Gn 46:34). It was after years of obscurity, when Moses knew he was incapable of delivering God's people in his own strength, that God chose to manifest Himself to Moses in a supernatural encounter. That would launch the third and final phase of God's shaping plan. Finally, at age eighty, Moses would become whom God had called him to be! It began by God highlighting Moses' inability.

### *Moses' Burning Bush Encounter*

One day the angel of the Lord appeared as a flame of fire in a bush that was not consumed and spoke to Moses on the Lord's behalf. God manifested Himself in a way that Moses both saw and heard the Divine. It was both supernatural in its manifestation and transformative in its effect.<sup>11</sup> He took off his shoes (representing personal authority over a territory) in light of the holiness of God present in the encounter. During the encounter, Moses received a direct call from the Lord to be Israel's deliverer. He also

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<sup>11</sup> Theodore Epp, *Moses Vol 1: God Prepares His Man*, (Lincoln, NE: Back to the Bible Broadcasting Assn., 1975), 85.



received the grace for signs and wonders gifts, the authority of the name of God, and detailed instructions pertaining to his assignment. (This sounds oddly like Jesus commissioning the twelve in Luke 10:1-2).

The encounter dramatically changed Moses' heart and perspective. His fear was replaced with courage, his hesitation with resolve, and his uncertainty with confidence. While Moses raised many objections during his burning-bush dialogue with God, God answered them all by promising to provide His own ability on behalf of Moses. This jaded man, who had fled Egypt in fear and with a sense of failure, was re-envisioned, equipped, empowered, and launched by God literally overnight. This archetypal transformation all happened as a result of one God-encounter! Can a Divine encounter do the same for disciples of Christ today?

Several key principles can be gleaned from this important documentation of Moses' Divine encounter from the specifics of how the encounter unfolded. The encounter that God had with Moses in our text can be summarized as follows:

1. First, God initiated the encounter. This pattern occurs throughout the Bible – see Abraham, Gideon, Isaiah, and the twelve apostles. The same can be expected for God's people today.
2. Secondly, Moses' fear and past failure did not cause God to give up on him; nor did it prevent God from propelling Moses on toward His God-ordained call. God will overlook the fear and weaknesses of His chosen vessels, knowing that His presence will turn human weakness into strength when He is allowed to move (c.f. 2 Cor 12:8-10).

3. In the encounter, Moses' became aware of God's holiness and his own sinfulness next to the Lord. God appearing in fire was a prophetic sign to Moses, as was God's statement to take off his sandals as it was holy ground. Fire often represents the presence of God or God's holiness.<sup>12</sup>
4. In the encounter, Moses became experientially connected to the God of his forefathers, and hence the God of history who was revealed as being willing and able to move in the current day for His covenant people.
5. In the encounter, Moses received a direct revelation of God, including His nature, His voice, and His power. An experiential encounter with the nature of God and His power supersedes all fears, doubts, and human weaknesses.
6. This God-encounter also exposed Moses' inability to do God's work in his own strength without God's leading and power. Taking off one's sandal is an Ancient Near East symbol of servitude, honor, and worship in the presence of a superior, and was customary in transferring a possession or domain (see Ruth 4:7-8).<sup>13</sup> Taking off one's sandals may also speak of the dirt of activity opposed to God such as self-effort and self-activity.<sup>14</sup> Here is the point; for transformation to occur a person must come to an understanding that his ability and strength does not compare to that of the Lord's and what God will do on his or her behalf.

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<sup>12</sup> For fire representing God's holiness, see Matthew 3:11-12, Exodus 29:4, Numbers 18:9, Isaiah 6:6-7, Ezekiel 28:14 and Sergio Scataglini, *The Fire of His Holiness: Preparing Yourself to Enter God's Presence*, (Ventura, CA: Renew Books, 1999), 28.

<sup>13</sup> John Kitto, ed., Entry for 'Sandal'. *Kitto's Popular Cyclopaedia of Biblical Literature*, accessed May 22, 2017, <https://www.studydrive.org/encyclopedias/kbe/s/sandal.html>.

<sup>14</sup> Theodore Epp, *Moses Vol 1: God Prepares His Man*, (Lincoln, NE: Back to the Bible Broadcasting Assn., 1975), 86.

7. Finally, we learn that God's work must always begin with God. One cannot plan something and then do it in one's own strength to serve God. Nor can one invite Him to bless self-initiated efforts.

These seven principles are consistent with those gleaned from other "God-encounters" that we find in the Bible. In support of this assertion, consider the following encounters: God with Isaiah in Isaiah 6, God with Jacob in Genesis 28, God with Peter in Luke 5, God with Paul in Acts 9, and God with Job in Job 38-42. These other biblical stories of Divine encounter would indicate that a personal awareness of one's sin and inability is either intended by God, or a by-product of the encounter. It is logical to assume that similar dynamics may be in play when God encounters His servants today. God is working supernaturally in order to shift his servants perspective and launch them towards His purposes. I would venture to say that one might expect God to walk individuals through a similar process in schools of supernatural ministry that understand the transformative power of Divine encounter. Indeed, during our research phase we found Divine encounter to be one of the most important transformative elements. Many student expressed a stripping of self-effort and the subsequent replacement of God's power through a new-found impartation and revelation of God Himself.

Even deeper insights can be gleaned from the actual verbal exchange between God and Moses. In this exchange, Moses faced his internal issues by voicing them as objections to the Lord. We do not know if this exchange was a matter of minutes or hours. What is clear is that through this exchange there was an exposure of his unbelieving and reluctant heart. This led to a clear "about face" (biblically this is repentance) in his life and the result was a dramatic acceleration of the normal growth

process. Transformation that might have taken some years, or might not have happened at all under normal circumstances, happens very rapidly because of the supernatural nature of God's face-to-face encounter with His servant.

Moses understood through the revelation gained from his exchange with God that God's manifest presence would go with him and that he would be given the authority of God's name, the power of His signs and wonders, and the direct, now words from God to speak. God would send another along-side him to help him in his weak speaking moments. Incredible! God with us. The exchange and Moses' five objections can be summarized in the chart that follows:

Moses' Objection	God's Answer
Who am I? (Inadequacy, lack of capability)	My presence will overcome your inadequacy. I will go with you.
What shall I say? And, in whose name do I come? (What is my message? By what authority or God do I act?)	My name is your authority. YHWH – The personal God who saves. That is also your message.
What if they do not believe me, or that I represent God?	My signs will accompany your message.
I am not eloquent, slow of speech and I don't know what to say!	My words will be given to you.
I don't want to go. Send someone else.	My assistant will be provided for you (Aaron)

Let's unpack this further. In the first interactive exchange (Ex 3:7-12) God said to Moses, "Go, I am sending you." Moses immediately replied, "Who am I?" It would appear that Moses revealed his sense of fear, inability, and perhaps even regret for his past failure. He essentially asked God in amazement; "Who me? What is my qualification?" God had an immediate answer. He said, "I will be with you." He promised Moses that His divine presence would aide Moses and that God would see to the fact that Moses would see the deliverance assignment completed. He told Moses in

Exodus 3:12 that there would be a sign of its completion in that, “You and My delivered people will worship me at this mountain!” Peter Pett in his commentary on this text makes this reflection: “There was One Who would go with Moses, Yahweh their covenant God, Who was more powerful than Pharaoh and all his armies. He was to see to that as a guaranteed certainty. He need not, therefore, be afraid.”<sup>15</sup>

Moses’ first objection leads us to a key transformative insight. God Himself is the qualification of the leader! God will aid the leader in fulfilling his God-given assignments. By way of application, a disciple today must come to this realization somewhere in his or her transformation journey. An encounter with the manifest God accelerates this understanding.

In the second exchange (Ex 3:13-22), Moses asked God (Elohim), “What is the name of the God who is sending me?” In the Ancient Near East mindset, the name of a god or person described the characteristic of the power, authority, or attributes of that god or person. Moses was aware that Israel already knew the God of their fathers. He also knew that he would have to be able to answer their questions: ‘How will we know the God of our forefathers will act to save us? He has not acted to deliver us in the past hundreds of years and has allowed us to be oppressed and to suffer. What new revelation of Him do we have now to know that He will do this for us?’ (Paraphrase mine). His question to God may also have reflected his own doubts in this regard, especially given his past failure and his isolated life in the desert for forty years.

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<sup>15</sup> Peter Pett, *Peter Pett Commentary Series, Exodus*, 62 vols. (Glasgow, UK: Bluebox Publishing, 2011), vol. 2 note on 3:12, accessed November 5, 2015  
<http://www.studylight.org/commentaries/pet/view.cgi?bk=ex&ch=3&vs=1>.

God answered Moses with a further definition of His Name. God's people had known Him as *Elohim*, but now they would know Him as YHWH (*Yahweh*), the God who acts on behalf of His people, who is personally involved, and who moves to save (Ex 6:2-6). YHWH said, tell them "I am who I am" (or I will cause to be, what I will cause to be); the same God of Abraham, Isaac, and Jacob (Ex 3:14). In essence, God was saying, 'I am your Savior and this how I am to be known from this day forward' (Ex 3:15). This is a powerful promise. Again, it was if God said, 'You have known me as a distant God, *Elohim*, which even other pagan cultures acknowledge, but now you will know me as a personal God who acts on your behalf.' This revelation was not only meant for Israel, but it was to be a key in Moses' personal transformation. It directly addressed Moses' own sense of failure and disillusionment.

This portion of the exchange leads us to another key transformative insight. In an encounter, a disciple recognizes that God can break into his or her experience and wants to be personally involved to save, move and act. The encounter itself, and His attending words, are meant to convince the disciple, at a core experiential level, of God's choosing, favor, and backing. Personal experience with the manifest God adds to mere theological understanding and convinces a person at a deeper level of God's real and personal involvement and of the power of His name.

As this exchange closes, God told Moses that Pharaoh would oppose him and that unless a mighty hand compelled him he would not let God's people go. In addition, He promised Moses that Israel would plunder the enemy when they were delivered. Another transformative insight here is that opposition to God's purposes will be overcome by God and God's purposes will prevail. This truth sets the stage for the next exchange where

miraculous signs are promised to demonstrate the mighty hand of God and affect deliverance.

In the third exchange (Ex 4:1-9), Moses asked, ‘What if they do not believe me, or that I represent God?’ (Paraphrase mine). This highlighted Moses’ core fear of rejection. He remembered that his own people had rejected him before and consequently he was worried about his credibility before the people again. Interestingly, this rejection did happen again at the close of Exodus 5. But, God answered Moses by giving him signs to convince Israel and signs to convince Pharaoh—the signs of a staff to become a snake (we later learn God’s snake will eat the counterfeit snake of the Pharaoh’s magicians – Ex 7:12), a hand to become leprous and then healed, and the power to turn water to blood. These signs can be seen a type pointing toward the signs and wonders ministry of Christ. The point seems to be this: God will back the leader with signs to validate the leader who represents God. We see this played out in other OT and NT texts, where God parted the Jordan for Joshua as a sign to validate him before the people, where God provided miraculous signs to Elijah and Elisha to validate their prophetic message, and where God gave powerful signs to Peter and Paul to validate the preaching of the gospel of the Kingdom. We learn specifically that signs and wonders flow from the Holy Spirit resting on Christ’s disciples in power (Acts 1:8) and that they are promised by Jesus to accompany the preaching of all His followers (Mk 16:15-18).

Therefore, through this exchange we learn an additional transformative insight. In God-initiated encounter, God will demonstrate His power to His servant and He will bestow the necessary gifts of the Holy Spirit to perform signs and wonders that validate

the message. In a God-encounter, the core fears and insecurities of the disciple will be replaced with the opposite realities—God’s power and grace (2 Cor 12:1-8).

In the fourth exchange (Ex 4:10-12), Moses claimed that he could not speak well. In essence, he claimed a lack of skill. God responded: ‘What? Am I not the Lord of your mouth?! I will help you speak and give you words.’ (Paraphrase mine). This illustrates yet another transformative insight. One of the purposes of a supernatural God-encounter is to demonstrate God’s ability to speak and act on one’s behalf so that one’s own sense of lack of skill does not become a limiting factor. This is supported by God’s promises to Jeremiah in Jeremiah 1 and Jesus’ own promises to his disciples in Matthew 10.

In the fifth exchange (Ex 4:14-17), Moses revealed his lack of willingness and asked God to send someone else. Previously there had been no anger by God towards Moses’ lack of skill, ability, knowledge, or understanding of what to say. But God’s anger was aroused against Moses for his expressed lack of willingness. Realizing that Moses still had core fear and rejection issues, He agrees to send his brother Aaron as a spokesman for Moses. We gain still another transformative insight from this exchange. When God is meeting a person supernaturally face to face, He is looking for His servant’s obedience and willingness to go, along with the attendant faith in God for the outcome. An encounter is meant to gain a response!

In the sixth and final exchange between God and Moses, Moses must make a choice. God is silent in this exchange, as the moment of decision is always up to the recipient of the revelation. This exchange leads to a final transformative insight. In a supernatural encounter, God is looking for one’s freely given response to His divine



initiative. He won't decide it for the person – the person must choose it in faith. He must also act and step into God's instruction.

As noted above, God encounters have a way of facing people with their fears and sense of inadequacy. Through supernatural encounters God demonstrates His power, His manifest presence, and His transcendence to His people. This gives them the courage to face their issues and the ability to entirely surrender to God. Theodore Epp states it well:

The greatest test of Moses' life came at this point. This was the third crisis in his life. The first had been at his birth, when his parents met the situation by their faith in God. The second crisis was when Moses decided he could no longer be called the son of Pharaoh's daughter. In this third crisis, he was called on to make an extremely important personal decision which called for total commitment to God. To meet this crisis successfully, Moses had to put himself entirely at the disposal of God. One of the hardest things anyone can do is to go back to the place and the people he one failed. God asked this of Moses. Once Moses thought he could deliver his people by his own power; now he is sent back (after an encounter that changed his perspective – mine) to them by the hand of God.<sup>16</sup>

### **Application of Exodus 3 and 4 to Transformative Education**

God's call to Moses at the burning bush shows us the importance of an encounter in person's life. The significance of the Divine encounter that God initiated with Moses and the attending dialogue it yields for believers and schools of supernatural ministry today is clear. It can be summarized succinctly as follows:

1. God initiates the encounter. Believers are to move in their calling at God's initiative, with His specific instruction, in His power. Supernatural schools should provide an environment of faith, expectancy, and freedom for God to encounter His people.

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<sup>16</sup> Theodore Epp, *Moses Vol 1: God Prepares His Man*, (Lincoln, NE: Back to the Bible Broadcasting Assn., 1975), 89.

2. Believers' identities and qualifications are defined by the fact that God is with them. Jesus reaffirmed this principle in Matthew 28:20 when He said, "Lo I am with you always." An encounter solidifies this understanding. It convinces the disciple at an experiential level of God's choosing, favor and backing. School must foster an environment for Divine encounters to occur if they wish to see students fully strengthened in their identities in Christ.
3. Believers are to go in the power and authority of the name of God. Jesus identified Himself as the Divine I am, the same YHWH that Moses encountered (Jn 8:58), so we are sent in His name. Schools must impart this power and authority component to their students in their ministry to students.
4. Believers' skills or training are never limiting factors in the success of their God-ordained assignments. God will provide His power and presence. Similarly, believers' insecurity and fears are not to be factors that determine whether or not they should risk stepping out in active faith. Schools of supernatural ministry must teach this mindset.
5. Believers are to go performing signs of the Kingdom, demonstrating authority over Satan (the rod eating the serpent), the authority to heal (leprous hand), with the blood of Jesus (miraculous signs) as their ultimate sign of the presence of God and the enemy's defeat (Mt 10:1; Lk 9:1-2). Schools of supernatural ministry must embrace and foster a signs and wonders culture.
6. As believers go, God promises to give them the words to say (Mt 10:19-20). Therefore, students at school of supernatural ministry must be encouraged to simply open their mouth and let God fill it (Ps 81:10; see also Is 59:21 where the

promise of the word of the Lord being in the mouth of His servants is a direct New Covenant promise fulfilled in Acts 2).

7. Opposition to the believers' mission is certain but they will prevail and plunder the enemy (see Mt 10:16-23 and Mt 12:26-29). Schools must instruct their students to move in confidence that every power of hell is defeated by Jesus and as they move in His name the gates of hell shall not prevail or prevent the advance of the Kingdom!
8. Believers' are given the choice of whether or not they will obey the Lord and do their assignments, but in some measure, they displease the Lord if they refuse. Therefore, students in schools of ministry or church discipleship programs must be called to action; to activation of what they know, and radical obedience.

In conclusion, the power of a supernatural Divine encounter cannot be underestimated. The encounter we just surveyed literally transformed a discouraged Moses, changed his mindset, and unapologetically called him to accept His call, obey God in faith, and move with confidence to see his assignment completed in dependence on the power of God. In the same way, one can expect God to use supernatural encounters to touch His people today, transform them, empower them, and set them on a new course of faith-filled action. May we all experience such encounters!

### **Exegesis of Deuteronomy 6:1-9 (Family Transference)**

Now this is the commandment, the statutes and the judgments which the LORD your God has commanded me to teach you, that you might do them in the land where you are going over to possess it, so that you and your son and your grandson might fear the LORD your God, to keep all His statutes and His commandments which I command you, all the days of your life, and that your days may be prolonged. O Israel, you should listen

and be careful to do it, that it may be well with you and that you may multiply greatly, just as the LORD, the God of your fathers, has promised you, in a land flowing with milk and honey. Hear, O Israel! The LORD is our God, the LORD is one! You shall love the LORD your God with all your heart and with all your soul and with all your might. These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. You shall bind them as a sign on your hand and they shall be as frontals on your forehead. You shall write them on the doorposts of your house and on your gates. (NASB)

### *Introduction*

This important text gives the Lord's instructions concerning how to train a new generation in His ways through a family or spiritual surrogate family context. It shows that the education of the next generation involves parents intentionally passing on the central commandment and other statutes that God has given His people. In essence, the core commandments are summarized as to love the Lord with all of one's capacity, and with exclusive loyalty, obedience, and faithfulness. The transformative education of children is to be achieved by having God's commands lived faithfully at home, incisively taught, written on their hearts, and continually talked about, so that God's words guide every aspect of the next-generation's daily life, both private and public. Furthermore, God promises that when these commandments are lived out, it will go well with God's people in the land of their inheritance.

United Theological Seminary asked doctoral candidates to complete one detailed Old Testament exegesis in the biblical foundations chapter. In this detailed exegesis, I will first discuss the historical and cultural background of this text, followed by an analysis of its literary structure and the immediate context of the text. Following this I will provide a passage analysis, complete with lexical studies. The study will conclude

with a passage interpretation and theological insights that lend themselves to the application of transformative education.

Because of its length, the reader who is looking at this paper for principles that assist in the development of supernatural schools of ministry may want to skip to the key findings of this passage discussed later in this chapter if they are not interested in the following the entire exegesis process of this passage. Hint: The clear application to supernatural schools is in the area of school leaders acting as spiritual parents in intentionally training others in the centrality of God's word, intimacy with God, faithful obedience to God alone, and the call of the Kingdom.

### *Historical and Cultural Background*

I begin my discussion of this passage in Deuteronomy 6 with a review of the historical background that explains the purpose of Moses' exhortation to the people of Israel in this text. God raised up and used Moses to deliver God's people from Egypt with might signs and wonders and God's hand of judgment. The nation was led through the desert and to defeat opposing enemies to meet God at Mount Sinai, where they would cut a suzerain-vassal covenant with the Lord. After the covenant was presented, Moses was called further up on Mount Sinai where he received the commandments of God. Ten of these were inscribed on stone tablets by the finger of God so that the people of God could visually see and remember the covenant law. Various other accompanying laws and judgments were given as part of this conditional covenant fashioned after a suzerain-vassal treaty (see next sub-section).

After the covenant was presented by God at Sinai, it was ratified by the people verbally and with a meal for the elders set in God's presence (Exodus 24). Moses went up the mountain a second time, where God showed him the blueprint for an earthy tabernacle through a vision of a heavenly pattern. While he was given this revelation, God's people rebelled by making a golden calf. Moses however, interceded for their forgiveness and requested that the Presence of God go with them into the Land. Moses' request was granted and the tabernacle of the Lord's presence was subsequently built by anointed servants exactly according to the pattern that Moses saw.

Shortly thereafter, God instructed Israel to go into the Promised Land. Moses sent in twelve spies to decide on a military strategy and trusted that their report would encourage the people to fight courageously. However, ten of the twelve spies came back with a bad report, stating that Israel was not able to defeat the people of the land and called into question God's ability to bring them into the land. Unfortunately, the nation believed the bad report, murmured against God in unbelief, and requested to go back to Egypt. Ten times prior to this they had rebelled or grumbled against God or Moses' leadership. Because of their unbelief, God decided the entire generation of Israel that had come out of Egypt would wander for forty years until they all died off. God promised however, to bring the children of this unbelieving generation into the Promised Land through Joshua and Caleb, the two spies who had given a good report.

Deuteronomy was written at the close of the forty years of desert wandering and failure. The old generation, with the exception of Moses, Joshua, and Caleb had all died off. Moses used the occasion immediately prior to their entrance to the Promised Land to review the Lord's covenant with Israel and emphasize the central command to love God

exclusively and to obey all the other attending statutes God had given the people. In the earlier chapters of Deuteronomy, Moses challenged Israel to remain faithful to their covenant with YHWH. He reminded them of their past unfaithful history, of God's great deliverance from Egypt, and their defeat of the kings east of the Jordan. He also pointed to their future blessings or curses from God depending on their subsequent actions.

### *Literary Context and Cultural Background on the Book of Deuteronomy*

The entire book of Deuteronomy is fashioned after the form of a suzerain-vassal treaty. This was a common form of treaty or covenant in the Ancient Near East. A suzerain-vassal treaty regulated the relationship between a great king and one of his vassals or subject kings and all the people living under this vassal king. The great king claimed the absolute right of sovereignty in the relationship, demanding total loyalty and service from the vassal. The common way to state this loyalty was to command that the vassal must love the suzerain. Love in this context did not refer to human affection, but unconditional obedience and loyalty. The great king pledged benefits and offered protection over the vassal's realm and dynasty, conditioned upon the vassal's faithfulness and loyalty to him. The vassal in turn pledged exclusive reliance on the suzerain's gifts and protection. Participants called each other "lord" and "servant" or "father" and "son". The covenant was spelled out in writing and contained the following elements:<sup>17</sup>

- A. Preamble – The preamble included the titles and attributes of the great king and served to introduce the document.

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<sup>17</sup>Meredith G. Kline, *Treaty of the Great King: The Covenant Structure of Deuteronomy: Studies and Commentary* (Eugene, OR: Wipf & Stock Pub, 2012), 47-148.

- B. Historical Prologue – The prologue provided a summary of the relationship between the two kings and their ancestors. Actual historical events were cited, especially the benevolent acts on the part of the great king.
- C. Stipulations – The stipulations were the actual requirements of the treaty. They typically stated that:
1. There was to be an exclusive relationship between the king and his vassal subjects.
  2. There was a demand for absolute loyalty or “love” toward the great king.
  3. Slander or disobedience against the great king was prohibited.
  4. Hostility was prohibited against other vassals of the great king.
  5. Help in time of war was promised on the part of both parties.
  6. The vassal king was to appear before the great king yearly to renew the covenant and pay his taxes.
  7. The covenant was written down and placed in the temple of the vassal and it was to be read periodically.
- D. Blessings and Curses – These were given to outline what would happen if the stipulations of the covenant were or were not followed.
1. If the stipulations were met by the vassal, he would receive the suzerain's blessings. The blessings would be specifically listed.
  2. If the vassal failed to meet the stipulations, he would receive the suzerain's curses. These were also specifically listed.
- E. Ratification – Finally the requirements of the ratification of the treaty were specified.



1. A number of ratifying ceremonies were used depending upon the era and culture.
2. The most widely used rite was that of a public ceremony where the vassal subjects recited the stipulation and pledged their love and allegiance.
3. The blessings and curses for either obedience or disobedience respectively were cited. Self-maledictory oaths were used to call down curses upon oneself if there was disobedience to the covenant.
4. Various gods were called upon to witness the ratification of the document.

Several examples of a suzerain-vassal treaty are found in the Bible, including the covenant God made with Abraham in Genesis 17, the covenant God made with His people at Mt. Sinai in Exodus 20-24, the Israelite treaty with the Gibeonites in Joshua 9-10, and the entire book of Deuteronomy. This covenantal background is helpful in understanding several aspects commanded in our text (Deuteronomy 6:1-9); namely:

- the repeated emphasis in this text on covenant loyalty, including the meaning of the word love in the text as loyalty and obedience
- the meaning of Deuteronomy 6:4 which in Hebrew reads, *יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד*, which woodenly translated is “YHWH *eloheynu*, YHWH *ehad*”, or “Lord our God, Lord one” (a stipulation that you are only to have one God, exclusively)
- the importance of passing the covenant stipulations to the next generation (who also automatically came under the covenant God made with the parents)

*Immediate Passage Literary Structure and Surrounding Context*

Various scholars view the literary structure of Deuteronomy 6:1-9 and its immediate surrounding in a chiastic arrangement. A chiasm is a literary device in which a sequence of ideas is presented and then repeated in reverse order. The significance of this kind of structure is that the center of the arrangement is meant to be highlighted and of central importance. Brad McCoy says it this way:

“Since chiasm involves the parallel inversion of corresponding components in a particular biblical discourse, resulting in an overall structural balance revolving around the distinct central component of the overall unit, a recognition of chiastic structure leads the interpreter properly to appreciate the pivotal function and the emphatic importance of that central thought unit.”<sup>18</sup>

Many see our text as part of a chiasm formed through the latter part of chapter 5 and all of chapter 6. Glenn Giles, for example, sees this passage as a chiasm beginning in 5:33, centered in 6:12-18, and closing in 6:25. The chiasm is built around the theme of God’s faithful behavior to Israel (to bring them into a good land) in turn demanding God’s people are to be faithful (defined as love and obedience) in response.<sup>19</sup> However, the faithfulness of God does not seem to be a main theme here of the broader context and Giles does not highlight the need of passing it on to the next generation, so I would disagree with his analysis.

Duane Christensen in the *Word Biblical Commentary* on Deuteronomy 1-11 suggests the following chiastic form. This chiastic arrangement is also unsatisfactory as

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<sup>18</sup> Brad McCoy, “Chiasmus: An Important Structural Device Commonly Found in Biblical Literature,” [http://www.onthewing.org/user/BS\\_Chiasmus%20-%20McCoy.pdf](http://www.onthewing.org/user/BS_Chiasmus%20-%20McCoy.pdf), 10.

<sup>19</sup> Glenn W. Giles, “The Shema’: The Faithfulness of God as the Ground for the Faithfulness of Man; An Exegetical Exposition of Deuteronomy 6:4-9,” (Doctor of Arts, Trinity Theological Seminary, 2005), 3, accessed October 28, 2015, <http://www.douglasjacoby.com/wp-content/uploads/2005/03/THE%20SHEMApdffinal.pdf>.

the text does not emphasize telling one's children about the exodus story as the central point of this section of Scripture.

- A. The Great Commandment: Love God (6:4-9)
- B. Remember to fear Yahweh for he is a jealous God (6:10-15)
- C. Be careful to keep the commandments (6:16-19)
- D. Tell your children of the exodus from Egypt (6:20-22)
- C' God will preserve His people if they keep his commandments (6:23-25)
- B' "Destroy your enemies" for you are a holy people (7:1-10)
- A' Summary: Keep all the commandments (7:11)<sup>20</sup>

Gary Hall, on the other hand, believes it is possible to see this passage from a broader thematic chiasmic perspective, rather than a literary one and outlines it as follows:

- A. Love God and educate your children (on the commandments) (6:4-9)
- B. Don't forget God and don't follow other gods (6:10-15)
- B' Don't test God (6:16-19)
- A' Recall your history and educate your children (on His laws) (6:20-25)<sup>21</sup>

Hall's proposal is a possibility, but it does not include the first three verses (6:1-3), which arguably fit into the broader context of 5:32-6:25. Hall goes on to say that a better structure is that this passage (6:1-9) serves as an introduction to the rest of the chapter. He states it this way:

The emphasis on speaking in 6:6-7 recalls the emphasis on speaking in 5:22-28 and promise in 6:3. The reference to educating the children recalls the emphasis on children in 6:2-3. Therefore, 6:4-9 contrasts with and expands on what precedes it and presents a fundamental statement about the nature of God and Israel's required response. The rest of chapter 6 can be understood as commentary on 6:4-9, specifically answering the question of how one lives out wholehearted love for God. Israel does this by: A. not forgetting God after he has presented her with the promised land, (6:10-15); B. not testing God but, rather, obeying all his commands so she may occupy the promised land, (6:16-19); and C. instructing the children, 6:20-

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<sup>20</sup> Duane L Christensen, *Deuteronomy 1-11* (The Word Biblical Commentary, Dallas TX, 1985), 337.

<sup>21</sup> Gary Hall, "Rhetorical Criticism, Chiasm, and Theme in Deuteronomy," *Stone-Campbell Journal* 1, (1998): 95.

15. Section C incorporates key ideas from sections A and B as well as from the transition section, 6:1-3. It also reiterates the basic command in 6:4-9.

I would tend to agree with this latter approach. However, I see Hall's suggestion as fitting a chiasmic arrangement with the entirety of chapter 6. Below is my proposed chiasmic structure for Deuteronomy 6 as a whole. The center of the chiasm is 6:4-9. This leads to an emphasis on loving God with the entirety of one's being and incisively teaching this loyal love and His commands to one's children:

A. Instruction: Obey the commandment, fear God, and teach them to your children so that they might obey and fear as well and it may go well in the land you are about to possess (6:1-3).

B. The Commandment: The Lord is the One and Only God, love him with your total being. Keep the commandment in your heart, your mind, as you come and go, and teach them to your children (6:4-9).

A' Instruction Reaffirmed: When you have possessed the land, obey the commandment, fear God, and teach them to your children so that they might as well and it may go well in the land (6:10-25).

Notice that the key concepts in the chiasm are to love and serve YHWH exclusively. This involves not going after other gods and to make the awareness of God and His commandments the central focus of everyday life, morning, noon and night in every circumstance. It emphasized that by keeping this law in your hearts, by giving oneself physical reminders, and to incisively teach the commandments to your children, it would go well in the Land of promise. The Land speaks of promised Kingdom inheritance and, is likely a transferable in concept to God blessing New Testament

disciples when they give God their exclusive allegiance as Jesus commanded in Matthew 22:37-39.<sup>22</sup>

### *Literary Structure*

The following is my literary outline, complete with an interpretive analysis of the meaning of the words in the immediate passage (6:1-9) and its surrounding passage (6:10-25):

- I. Introduction – A Call to Hear and Do (6:1-3)
  - A. This is the commandment (follows in 6:4-9) and the statutes and judgments (given in chapter 5) that the Lord told me to teach you (6:1a).
  - B. These are given so that you might do them in the land you will possess (6:1b).
    - and so that your son and grandson might fear God (6:2a)
  - C. These are also given so that you and your sons might keep the statutes and commandments all the days of your life (6:2b).
    - and so that your days in the land may be long (6:2c)
  - D. Hear (meaning to listen with the intent to follow) these and do them – the physical action and the attendant word are important to God (6:3a).
    - so that it will go well with you and God may multiply you in the land of milk and honey (6:3b)<sup>23</sup>

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<sup>22</sup> For a discussion of how the OT promises of land is a prophetic promise fulfilled in Christ and the heirs of Abraham in the NT see Oren Martin, *Bound for the Promised Land (New Studies in Biblical Theology)* (Downers Grove, IL: IVP Academic, 2015), 18, 117-119.

<sup>23</sup> A land of milk and honey is a metaphor that means your future will be full of wealth and prosperity. It speaks of the fertility of the Promised Land.

## II. Central Commandment (6:4-9):

- A. The Lord our God is God alone, most supreme, the one God of the universe (all others are false), who is fully faithful (6:4). Therefore, you shall love Him with absolute covenant loyalty and obedience with all your heart, and soul and might (6:5).
- B. This commandment must be inscribed on your heart (6:6).
- C. You must diligently teach (impress) them to your children and talk about them in your homes, when you go about your business and when you sleep and get up (6:7).
- D. You shall put them on your hand in the physical as a continual reminder and sign to you, so that they will instruct all that you do (6:8a).
- E. You shall put them on your forehead, to remind you that they are to guide your thinking (6:8b).
- F. You shall put them on your door posts and your city gates, to remind you that they are to guide you in going forth into the world and be a matter of public discourse and guidance.

## III. Concluding Explanation (Parallels Section I) (6:10-25):

- A. When you come into the good land that he swore to give to your forefathers:
  - watch you don't forget what God has done
  - fear and serve Him
  - do not go after other gods
  - for God is jealous and he will destroy you if you forsake Him
  - do not tempt God by disobeying as you did in Massah

- diligently keep the commandments so that it will go well with you
- B. When your son asks what the meaning of the testimonies and commandment, explain to him the story of your deliverance so that he may fear God, obey the commandment, and be preserved.

*Interpretive Issues and Passage Analysis:*

There are several interpretive concerns in this passage that need to be answered to gain a correct interpretation of our text. These include:

1. The word, “commandment” in 6:1 is a feminine singular word. It is not plural.  
What commandment is in mind?
2. In verse 4 the Hebrew phrase, *YHWH eloheynu, YHWH ehad* is translated as, “The Lord our God is one.” Is this a correct translation?
3. In verses 8-9, what does it mean for the words to be written on the hand, forehead, doorpost and city gates? Is this literal or meant as a metaphor?

Let’s unpack each of these. First, as we noted above the word, “commandment,” in verse 1 is singular. The question has been raised, does it refer to all of the Ten Commandments earlier referenced in chapter 5, or is it simply the singular commandment that follows “to love the Lord your God with all of one’s heart, soul and strength?” The obvious literary contextual reading would be that the phrase in verse 1, “this is the commandment...” refers to the commandment listed in verses 4-5, “You shall love the Lord your God with all your heart, with all your soul, and with all your strength.” This is actually a rephrasing of the first of the Ten Commandments as listed in 5:7, “You shall

have no other gods before me.” This interpretation is supported by nearly all major commentaries including Keil and Delitzsch.<sup>24</sup>

A second key interpretive issue in this passage is the meaning of the common translation in found in 6:4, “The Lord our God, the Lord is one!” (NKJV). No verb is present. It literally reads, “The Lord our God, the Lord one.” As a result, one of the points in question is whether it is legitimate to use the predicate “is” in the translation. Vladimir Orel understands the first YHWH as the verb “is” on the basis of Exodus 3:14-15.<sup>25</sup> So he would translate it, “The Lord is our God, the Lord alone. Notice he also sees the Hebrew word *ekhad* better translated as “alone” instead of “one.” Yet Fuhrmann insists that the verb “to be” is absent from the Hebrew, so how one translates this phrase will always remain an open question.<sup>26</sup>

The most common translations, however, insert the verb to be. They read something like, “The LORD our God is one LORD,” as in the KJV, RSV and NASB versions. The NIV and NKJV read very similarly. This translation suggests that the oneness of God, or His singularity, is being emphasized in contrast to the multiple manifestations of Baal, the chief god of the surrounding Canaanites that will compete for Israel's allegiance.<sup>27</sup> The majority of scholars also support this view.

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<sup>24</sup> C. F. Keil & Franz. Delitzsch, *Commentary on the Old Testament: The Pentateuch* 10 vols. (Peabody, MA: Hendrickson Publishers, 1996), 1: 884.

<sup>25</sup> Vladimir Orel, “The Words on the Doorpost,” *Zeitschrift für die Alttestamentliche Wissenschaft* 109 (1997): 615.

<sup>26</sup> Justin Fuhrmann, “Deuteronomy 6-8 and the History of Interpretation: An Exposition on the First Two Commandments,” *Journal of the Evangelical Theological Society* 53, no. 1 (Mar 2010): 55.

<sup>27</sup> Luther Seminary, *Enter the Bible Commentary: Deuteronomy 6:1-9 – The “Shema,”* accessed October 31, 2015. <https://www.enterthebible.org/resourcelink.aspx?rid=394>.



A second way of translating this passage might be "The LORD is our God, the LORD alone," as in the New Revised Standard Version and that suggested by Orel. If translated in this fashion, the emphasis is placed upon the covenantal relationship that God has with Israel. The only LORD the Israelites are permitted to have is YHWH, who is the only God. In further support of this view, Patrick Miller states:

Fundamentally and theologically it leads in the same direction as 'the Lord alone.' But while to confess 'the Lord alone' serves to remove any other direction or recipient of our ultimate loyalty, 'the Lord is one' (if one takes it this way) serves to underscore that the one who receives our ultimate allegiance and is the ground of being and value for us is consistent, not divided within "self" in any way, comprehensive and inclusive.<sup>28</sup>

Another scholar, Dean McBride, points out that perhaps we should embrace several additional translations of Deuteronomy 6:4. These include the following:

1. The Lord is our God, the Lord alone
2. The Lord is our God, one Lord
3. The Lord our God, the Lord is one
4. The Lord is our God, the Lord is one
5. Our one God is Yahweh, Yahweh<sup>29</sup>

The complexities of understanding the correct translation of 6:4 continue. Based on an unusual and unique understanding of the structure of this text, Judah Kraut argues that staircase parallelism is used here; similar to Exodus 15:3, which is translated, "YHWH, man of war is His name", and similar to Hosea 12:6, which reads, "YHWH,

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<sup>28</sup> Patrick D. Miller, "The Most Important Word: The Yoke of the Kingdom," *Ilf Review* 41, no. 3 (Fall 1984): 22.

<sup>29</sup> S. Dean McBride, Jr., "The Yoke of the Kingdom: An Exposition of Deuteronomy 6:4-5," *Interpretation* 27, (1973): 292.

God of Hosts is his name.” In like argument, he suggests that Deuteronomy 6:4 could read, “YHWH, the one and only YHWH (is His name)”.<sup>30</sup>

Further support is given to this view in that the best translations include the concept of God being the one and only God. *Enter the Bible Commentary* suggests that the greater literary context could support the translation of the second portion on this verse containing the word *ekhad* as either “God is one”, or “God alone”, arguing “since both translations are important we should probably try to keep them both in mind.”<sup>31</sup>

That being said, Janzen in his article on the most important word in the Shema (Dt 6:4), the word *ekhad*, argues that the concept of the faithfulness of God is found in the phrase “God is one.” He argues from the premise that *ekhad* is in a position of emphasis in this verse. Therefore, he sees it as indicating the consistent and singular nature of YHWH can be relied upon to act in the future in a manner consistent with His past actions and promises. This would support the translation, “God alone”. He notes that the relevant point here is that the Divine name speaks to His faithfulness (*ekhad*), or integral consistency, based on greater literary context.<sup>32</sup> Supporting this view, he further argues that this text is potentially parallel to the new covenant promise of Jeremiah 32:38-41 as follows:

#### SHEMA (DT 6)

Yahweh: “one”

#### JEREMIAH 32

“one heart and one way (32:39)

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<sup>30</sup> Judah Kraut, “Deciphering the Shema: Staircase Parallelism and the Syntax of Deuteronomy 6:4,” *Vetus Testamentum* 61, no. 4 (January 1, 2011): 599.

<sup>31</sup> Luther Seminary, *Enter the Bible Commentary: Deuteronomy 6:1-9 – The “Shema,”* accessed October 31, 2015, <https://www.enterthebible.org/resource/link.aspx?rid=394>.

<sup>32</sup> Gerald Janzen, “On the Most Important Word in the Shema (Deuteronomy 6:4-5),” *Vetus testamentum* 37, no. 3 (July 1987): 284.

Israel: “with all your heart and with all      “in faithfulness, with all My heart  
your soul and with all your strength      and with all my soul” (32:41)

He goes on to say, “this is to suggest that in the Shema the word, *ekhad*, is to be construed as referring to Yahweh's integrity or moral unity in terms of His moral faithfulness. It is that moral unity which is the ground of the claim for Israel's loyalty.”<sup>33</sup>

Further, he notes that the use of the word, *ekhad*, here could offer a parallel to the suzerain-vassal covenant format as exemplified in the Decalogue, also supporting the nuance of faithfulness, as follows:

Exodus 20:2-3

*Preamble*

I am Yahweh your God

*Historical Prologue*

who brought you out ...

*Stipulations*

You shall have no other gods...

Deuteronomy 6:4-5

*Preamble*

Yahweh (is) our God

*Historical Prologue*

Yahweh is “*ekhad*”

*Stipulations*

You shall love Yahweh your God<sup>34</sup>

Glenn Giles supports Janzen's conclusion by arguing that the greater context and chiastic arrangement in Deuteronomy 4-11 would argue that the word, *ekhad*, in this context refers to the faithfulness of God.<sup>35</sup>

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<sup>33</sup> Gerald Janzen, “On the Most Important Word in the Shema (Deuteronomy 6:4-5),” *Vetus Testamentum*, 37, no. 3 (July 1987): 291.

<sup>34</sup> Gerald Janzen, “On the Most Important Word in the Shema (Deuteronomy 6:4-5),” *Vetus Testamentum* 37, no. 3 (Jul 1987): 294.

<sup>35</sup> Giles, Glenn W. “The Shema’: The Faithfulness of God as the Ground for the Faithfulness of Man; An Exegetical Exposition of Deuteronomy 6:4-9” (Doctor of Arts, Trinity Theological Seminary, 2005), 3, accessed October 28, 2015, <http://www.douglasjacoby.com/wp-content/uploads/2005/03/THE%20SHEMApdffinal.pdf>.

What do we make of so many possible translations of this verse? Based on the presented evidence, I lean to interpret (not translate) this verse as a combination of McBride's suggestion, "The Lord is our God, the Lord alone" and Janzen's insistence that the Spirit has the faithfulness of God in mind. Therefore, I would paraphrase Deuteronomy 6:4 as "Hear or Israel, YHWH is your (faithful) God, YHWH is the only one whom you will serve."

I now move to the third interpretive issue I raised in this broader passage. This issue asks about the meaning of "binding the words as a sign to the hand, as frontlets between the forehead and on the doorposts and gates" in verses 8-9. Is this literal? Is it literally a *mezuzah* (on the doorpost) with a parchment in it and also a parchment bound on the hands and forehead? Or, are these terms meant to be understood more metaphorically in nature?

Josiah Derby argues that the phylacteries (that which was bound on the hand and forehead) were meant to be parchments with this commandment written on it and bound there as part of a liturgical tradition.<sup>36</sup> Similarly, he argues that it should be written on the doorpost of one's home (in a parchment) and on the city gates where public decisions are made.<sup>37</sup> Therefore, he takes them literally. Most orthodox Jews have held to this literal interpretation over the centuries. However

I prefer to take these instructions more metaphorically. I would paraphrase verses 8 and 9 as follows: 'Let these commandments guide your hands and all that you do. Let

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<sup>36</sup> Josiah Derby, ". . . Upon the Doorposts . . .," *Jewish Bible Quarterly* 27, no. 1 (Jan - Mar 1999): 40.

<sup>37</sup> Josiah Derby, ". . . Upon the Doorposts . . .," *Jewish Bible Quarterly* 27, no. 1 (Jan - Mar 1999): 43-44.

them always be on your mind and keep them always before you. And as you go forth into the world and come home, recognize that this commandment and the related statutes should guide your coming and going. Further, it should guide all your transactions in the public square and all of your business interactions. The decisions of life must be under the constant guiding tutelage of them.’ (quotes refer to my paraphrase). There is some support for this metaphorical line of thinking in modern commentaries, but limited scholarly support has been documented. So, while I am inclined to apply verses 8 and 9 metaphorically, the safer route for the reader would be to see these as literal instructions.

### *Lexical Studies*

Several key words and phrases must be analyzed to further round out our understanding of this passage. One of the key phrases, “God is one,” has already been discussed. Three words were used to describe God’s covenant law in verse 1 so that all potential aspects of it were covered. The three words chosen were commandment, statutes, and judgments. These, as well as other words of interest, are defined below.

Commandment (v. 1) – *mitsvah*: This term means to command, ordain, and appoint, as a governing legislator. It is the foundation or key upon which the statutes and judgments are established. It is singular here and in a position of emphasis, such that the reader is drawn to the central commandment in verse 5 to love the Lord your God with all your heart, soul, and strength.<sup>38</sup>

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<sup>38</sup> S.R. Brown, Francis Driver, Charles A. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon*, lexical search on *mitsvah*, accessed November 1, 2015, [www.studylight.org](http://www.studylight.org).

Statutes (v. 1) – *chuquim*: This term signifies the things which God has defined, marked, and traced out, so that His people might have a perfect copy of pure conduct always before their eyes. It connotes precepts, rules, patterns, and ordinances of how people are to behave before God so as to please Him.<sup>39</sup> It is in plural form, meaning there is more than one statute in mind.

Judgments (v. 1) – *shephatim*: This term means that which distinguishes, regulates, and determines how one's "whole conduct shall be regulated, making the proper distinction between virtue and vice, good and evil, right and wrong, justice and injustice; between what is proper to be done, and what is proper to be left undone."<sup>40</sup> It is in its plural form in this text – the many judgments that determine right from wrong.

Teach (v. 1) – *lamad*: This term means to instruct, explain or convey a skill. In the OT, it does not primarily denote the communication of knowledge and skills, but rather instruction centering on how one's life ought to be lived (Dt 11:19, 20:18)".<sup>41</sup> *Lamad* is also used in the parallel passages to this text, Deuteronomy 4:5 and 11:19.

Do (v. 1) – *'âsâh*: This word means to perform, accomplish, to do with effect, or walk out the reality of an action. In our context, it means to carefully follow and live out the commandment and statutes and judgments.<sup>42</sup>

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<sup>39</sup> S.R. Brown, Francis Driver, Charles A. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon*, lexical search on *chuquim*, accessed November 1, 2015, [www.studylight.org](http://www.studylight.org).

<sup>40</sup> Adam Clark, "Commentary on Deuteronomy 6:1," *The Adam Clarke Commentary*, 1832, accessed on October 26, 2015, <http://www.studylight.org/commentaries/acc/view.cgi?bk=4&ch=6>.

<sup>41</sup> Robert E Clark, Lin Johnson, and Allyn K Sloat, eds., *Christian Education: Foundations for the Future* (Chicago: Moody Publishers, 1991), 16.

<sup>42</sup> S.R. Brown, Francis Driver, Charles A. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon*, lexical search on *'âsâh*, accessed November 1, 2015, [www.studylight.org](http://www.studylight.org).

Keep (v. 2) - *shâmar*: This word means to guard, observe, give heed to, watch over, protect, retain or treasure up in one's heart or memory. In this context, it means to diligently guard and watch over one's life to observe the commandment and statutes.

Fear (the Lord) (v. 2) – *yare'*: Fear of the Lord speaks of reverential awe, respect, and the understanding that submission to the Lord is absolutely essential. In context, obedience is a crucial aspect of fearing the Lord. Therefore, “to fear the Lord so that you may dwell long in the promises of God” is a posture of heart and action that positions one to choose faithfulness in every context.

Hear (v. 3, 4) - *shâma'*: The meaning of this word, according to Brown-Driver-Briggs Dictionary of OT Words (BDB), is to hear or perceive with one's ears. The word occurs eighty-two times in Deuteronomy.<sup>43</sup> Beyond its meaning as natural hearing, it can also mean to listen intellectually and spiritually with great attention for the purpose of gaining wisdom and for the purpose of acting upon what is understood. Based on the immediate context in verse 6:3, which says, “to hear in order to be careful to observe it,” I would argue that what is meant with the instruction to hear in this context is to listen attentively with an ear to gain wisdom, spiritual perception and understanding for the purpose of obeying and acting upon what is heard.

Land flowing with milk and honey (v. 3) - *zavat halav u'dvash*: This description immediately conjures up a picture of a rich, fertile, and desirable land of the plains of Israel. The Talmud interprets the words *zavat halav u'dvash*, (flowing with milk and honey) as "milk flows from the goats' (udders), and honey which flows from the dates and

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<sup>43</sup> S.R. Brown, Francis Driver, Charles A. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon*, lexical search on *shâma'*, accessed November 1, 2015, [www.studylight.org](http://www.studylight.org).

the figs (Ketubot 111b).<sup>44</sup> Goats were considered a reflection of a person's wealth. Flowing also connotes abundance and wealth. Rabbi Samson Raphael Hirsch in his commentary on the expression a "land flowing with milk and honey" focuses on the meaning of the word for flowing (*zavat*), and notes that its abundance is due to God's miraculous and special care over the land. The water that falls to make it a good land comes from heaven and its goodness is found in dependence on the care of God (see Dt 11:10-1).<sup>45</sup> The Midrash explains that "milk" symbolizes "superior quality," "richness of taste" and "nourishment." Honey represents sweetness. This teaches us that life in the Promised Land was to be both nourishing and pleasant.<sup>46</sup>

Love (v. 5) - *âhab*: While its normal meaning is to love with human affection, it can also mean to obey and conduct oneself with covenant loyalty towards God. William Moran argues that the love commanded here is a posture of heart and action to be manifested in reverential fear, loyalty, and obedience, as a vassal to his king.<sup>47</sup> So, to love God in this context is to be absolutely true to covenant loyalty, to reverence and fear God, and to obey His commandments.

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<sup>44</sup> Yuval Cherlow, "A Land Flowing With Milk & Honey," accessed November 15, 2015, <http://www.myjewishlearning.com/article/a-land-flowing-with-milk-honey>.

<sup>45</sup> Yuval Cherlow, "A Land Flowing With Milk & Honey," accessed November 15, 2015, <http://www.myjewishlearning.com/article/a-land-flowing-with-milk-honey>.

<sup>46</sup> Menachem Posner, "Why is Israel Called the Land of 'Milk and Honey?'," accessed November 15, 2015, [http://www.chabad.org/library/article\\_cdo/aid/624194/jewish/Why-is-Israel-called-the-land-of-Milk-and-Honey.htm](http://www.chabad.org/library/article_cdo/aid/624194/jewish/Why-is-Israel-called-the-land-of-Milk-and-Honey.htm).

<sup>47</sup> William L. Moran, "The Ancient Near Eastern Background of the Love of God in Deuteronomy," *Catholic Biblical Quarterly* 25, (1963): 77-87.



Heart (v. 5) – *lēbāb*: The heart is defined by BDB as inner man, mind, will, place of private reflection, intention, sense of passion and emotions, or inner aspects of a person including one's understanding. It can also mean the inner core of emotions.<sup>48</sup>

Soul (v. 5) – *nephesh*: The soul refers to a person's personality, the aspects that a person unique to them as a person. When Jesus quotes this verse (6:4) in the gospels of Mark and Luke he added with all your heart, with all your soul, with all your mind and strength (ability and passion). In other words, Jesus indicated a person is to love God with the total person, with all that you are and everything that constitutes yourself (Mk 12:30; Lk 10:27).

Strength (v. 5) – *me'od*: The term means all of one's strength or might. In its superlative, it means exceedingly, greatly, very much so, or to the nth degree. McBride takes the term in this latter fashion. He sees, "with all your *me'od*," to accentuate the superlative degree of total commitment to Yahweh already expressed through the use of the preceding terms, "with all your heart and with all your soul." Thus, he writes, "the *lebab* [heart] alone designates the intentionality of the whole man; *nephesh* [soul] similarly means the whole 'self, a unity of flesh, will, and vitality.'" <sup>49</sup> As for the word *me'od* [might], "rather than a particular faculty, 'strength' or the like, *me'od* evokes the fullest capacity of loving obedience to Yahweh which the whole person can muster." <sup>50</sup>

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<sup>48</sup> S.R. Brown, Francis Driver, Charles A. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon*, lexical search on *lēbāb*, accessed November 1, 2015, [www.studylight.org](http://www.studylight.org).

<sup>49</sup> Samuel Dean McBride, "Yoke of the Kingdom: An Exposition of Deuteronomy 6:4-5," *Interpretation* 27, no. 3 (July 1973): 304.

<sup>50</sup> Samuel Dean McBride, "Yoke of the Kingdom: An Exposition of Deuteronomy 6:4-5," *Interpretation* 27, no. 3 (July 1973): 304.

Impress or Teach Diligently (v. 7) - *shânan*: The second word translated as “teach” in this text has a richer meaning. According to BDB it means to sharpen or whet through iteration, or to do a second time or over and over again. It means to “diligently teach” (NKJV), or teach incisively, or teach with clarity and sharpness, over and over again, so that it is both understood and accepted at one’s core.<sup>51</sup>

We have just analyzed the key words and phrases in this text. We have also examined the literary context, historical-cultural background, and structural arrangement of this text. We are now ready to interpret the passage and attempt to draw some theological principles and application for transformative instruction today.

### *Passage Interpretation and Theological Insight*

Deuteronomy 6:1-9 reviews the importance of the central command to love Yahweh with all of one’s being, because Yahweh alone is God. All other gods are false gods. This is the central identity statement of a Jew, a person in covenant with God. This command is the essence of God’s law. It is to be carefully kept so that it may go well with God’s people when they go in to possess the land. The land will receive its rain and be abundantly fruitful under God’s care if the commandment and related statutes are obeyed. The commandment is to be taught by parents to their children in an incisive manner. It is to be talked about, fixed in the heart, and tied symbolically on one’s hand and heads so that it is always before God’s people. It is to be posted on the doorposts of one’s home so that one is reminded of it in one’s coming and going.

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<sup>51</sup> S.R. Brown, Francis Driver, Charles A. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon*, lexical search on *shânan*, accessed November 1, 2015, [www.studydrive.org](http://www.studydrive.org).

The commandment (singular) that Moses taught the people in Deuteronomy, and the related statutes and judgments, centers on the first of the ten commandments spelled out in Deuteronomy 5:7, “You shall have no other God’s before Me.” It is articulated again in Deuteronomy 6:5 where Moses gave the command to love the Lord, your only God, with all of who you are; your total personality, heart, soul, and strength—exceedingly so, to the nth degree. This represents the very heart of the covenant that God had made with His people. It reflects covenantal loyalty. The love expressed here means wholehearted, exclusive allegiance to God, reflected in fearing Him, obeying His commandments, and keeping covenant loyalty and faithfulness as the front and center of everything one does in life.

The ability to love God in this way begins with the fear of the Lord, which is reverence for what He has done and the nature of His goodness and power that demands absolute covenantal faithfulness. The fear of the Lord is a mindset that listens with attention and understanding that what God commands so that it can be obeyed and carefully submitted under. The fear of the Lord is the beginning of understanding, which aides in the ability to act upon what He says. But, it follows to the higher place of love.

The passage exhorts the people to listen and hear spiritually by paying attention to the primary commandment to love God, as well as the related statutes and judgments. These explain how to conduct one’s life in every circumstance. It is important that these words go down into the heart. In a sense, they are to be written on the heart. The passage does not explain that this can only be accomplished by the Spirit of God, as the NT will later articulate (Rom 2:29), but it is foreshadowed by the injunctions to circumcise one’s heart in the greater context of the Deuteronomy (see 10:16 and 30:6).

When the passage (the *shema*) was repeated over and over again orally it was recited as a means of placing oneself under the yoke of the Kingdom.<sup>52</sup> Yoke was the implement linking two oxen together and spoke about being tied to the commandment and to the Lord. Discipline and responsibility were seen as prerequisites to entering the place of rest and freedom. The yoke of the Kingdom was meant to be one of joy, of never looking back, and of moving forward in faith and relationship with God through discipline and responsibility.<sup>53</sup> It was not seen as a burden, but an elevation to a higher place to the deeds and actions worthy of the Land of God's Kingdom because God's servant has a Kingdom assignment as a royal priesthood (Ex 19:6), under the King, to represent Him to the world. God's representative must walk in holiness and obedience, flowing from the heart. The yoke of heaven or the Kingdom was an accepted responsibility of God's people. (The parallel to NT Christianity is obvious.) The actions of keeping the mitzvah's or commandments front and center, daily and in every context, and the reflective practices and discipline of repetition through recitation and disciplined actions would lead to heart and mind transformation so His people would live as His representatives. (Note: The implications to supernatural schools and transformative education in a New Testament reality is that instilling identity in Christ and the means of grace is to be repetitive, over and over until it is caught at a foundational level.)

The text also focuses on the importance of parents conveying these truths to their children and their children's children. By implication it means all subsequent generations.

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<sup>52</sup> Samuel Dean McBride, "Yoke of the Kingdom: An Exposition of Deuteronomy 6:4-5," *Interpretation* 27, no. 3 (July 1973): 302-305.

<sup>53</sup> Andre Mubarak, DVD of Biblical Teachings from Israel (Jesus' Childhood), accessed April 8, 2016, <http://www.twinstours.org/#!/dvd/cwv7>.

They are to do this by talking about them in the home and making a point to incisively teach them over and over again. They shall be talked about in every context, in the morning, before bed, and when they go about. The metaphors, which we as Christians take as non-literal, to bind them as a sign on your hand, and as frontlets between your eyes, and on your doorpost and your gates serve as a reminder that this commandment must guide every context of life – in the home and in public life. They are to be ever before God’s people, guiding them in all that they do.

The importance of home life as a medium for transformative education in the ways of God is clearly at the forefront of the instruction of the Lord in this passage. Parents should teach their children the fear of the Lord and the importance of obeying God’s commandments. They should instruct with clarity God’s commandment to love him faithfully with the totality of who one is, in every context.

The commandments are to be the subject of conversation both inside and outside the home, from the beginning of the day to the end of the day. The word "diligently teach" (*Piel* verb tense in Hebrew) means to sharpen, to pierce through, or to give a sharp edge, like sharpening a knife. It is an injunction for an assertive teaching process in a family setting.

When we ‘sharpen’ our children spiritually we are preparing them to discern from God’s Word how to live in a pagan society. We make them keen and sharpen their perception of spiritual things, the awareness of God and the kingdom assignment. This teaching is to be done anytime of the day and anywhere as the teaching opportunity arises so that it sharpens our sons and daughters in their spiritual life. It is teaching from your lifestyle. It is seizing the teaching moments in life. And, it is letting your life be an open book for all to read.<sup>54</sup>

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<sup>54</sup> Abide in Christ, “A Wholesome Family,” accessed October 27, 2015, <http://www.abideinchrist.com/messages/deuteronomy6v4-9shemaisraelwholesomefamily.html>.

Larry Richards in his explanation of Deuteronomy 6:1-9 notes three things:

1. The teacher (parent, mentor) must have a personal knowledge of God and love relationship with Him. The truth is not just word only, but incarnational in the instructor.
2. Parents are viewed as the primary communicators of faith to their children. It provides for modeling, the exposure of motives, feelings, and attitudes as well as imitation of behavior. In short, it provides transactional, relational transference.
3. This text does not present a classroom portrait of teaching. Rather, both teacher and learner share life's experiences together. It is in this context, that the word is taught and talked about.<sup>55</sup>

Larry's comments are insightful in that he implies that parents may also be spiritual parents, mentors, or an equivalent to the role of natural parents that have frequent contact with the spiritual child or learner in such a way that similar life on life transference and conveyance of truth can occur. While this thought process is not directly implied in the text, it is a possible application. This leads us to ask the question, "What are some ways one can apply the teaching of this text to modern discipleship and transformative education of believers?" Certainly, supernatural schools that wish to offer transformative education must have "spiritual parents" seeking to convey the yoke of the NT Kingdom of Christ.

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<sup>55</sup> Larry Richards, *Christian Education: Seeking to Become Like Jesus Christ* (Grand Rapids, MI: Ministry Resources Library, 1988), 35-36.

### **Application of Deuteronomy 6:1-9 to Transformative Education**

This passage has much to say about the transformative educational learning process. We have learned three key principles which can be applied to transformative education of believers today:

1. Transformative education must instill the understanding that believers are to act towards God in love with their total being and person. Love and covenantal faithfulness toward God must govern every aspect of life, in every context, both in the home and in public. It is essential that believers govern their lives according to God's word and in love and dependence on God so that it goes well with them in the land of their inheritance. Their inheritance may differ than the physical land of Israel, but it will entail the fulfillment of promises, plans, and purposes that God has for each of His followers.
2. The home, parents to children (or the equivalent, spiritual parents to mentees), within the context of everyday relational life are used by God to convey the importance of covenantal love for God as the core value through which all of life is conducted. This implies transformative education must be relational in context. It is to involve the intentional passing of God's commandments and ways to the next generation by parents and spiritual mentors. The use of small groups, spiritual parenting, and both time and opportunity to do life together are essential. Sharing must be genuine, deep, heart to heart, and life on life.
3. Some merit must be given to this passage that the repetition of conveying identity and truth, over and over, day by day is essential to transforming thinking and informing daily conscious choices to live by this identity. In our case, our identity

in Christ as having fulfilled the Law and its requirements and by grace and love empowers believers to be Kingdom ambassadors to the world.

4. Modern disciples are to also take seriously the “yoke” of heaven, the Kingdom mission, which is the royal priesthood assignment as God’s representatives to the world. Schools must train their students in the NT understanding of this Kingdom mission.

### **Exegesis Luke 9:1-6 (Jesus’ Mentoring Model)**

And He called the twelve together, and gave them power and authority over all the demons and to heal diseases. And He sent them out to proclaim the kingdom of God and to perform healing. And He said to them, take nothing for your journey, neither a staff, nor a bag, nor bread, nor money; and do not even have two tunics apiece. Whatever house you enter, stay there until you leave that city. And as for those who do not receive you, as you go out from that city, shake the dust off your feet as a testimony against them. Departing, they began going throughout the villages, preaching the gospel and healing everywhere. (NASB)

In this section, I will analyze an important New Testament text that sheds insight on what it looks like to train a new generation in the ways of the Lord. Again, United Theological Seminary required one detailed exegesis of a NT passage. In this study, I will examine the historical-cultural background of this passage, its literary context, interpretive issues, insights provided by a study of key words, and then interpret it. I conclude this passage study with practical insights gleaned for transformative education and supernatural schools of ministry.

This study will show that transformative education can be effectively accomplished by establishing a discipleship group context similar to that which Jesus which had with His disciples. It shows that high impact relationship, modeling, teaching, and the action of sending new disciples out on missionary assignments into the world are



essential ingredients in discipleship education. It also shows the importance of the authority and power of Christ and how essential it is that disciples learn to function in this reality and be trained in the healing and deliverance ministry of Jesus. Again, for the reader interested in skipping the minutia of the exegesis, please refer to the summary of findings later in this chapter.

### *Historical Cultural Background*

The practice of a Jewish rabbi having a tight group of followers, called disciples, was very common in Jesus' day. Jesus Himself was considered a rabbi, and his followers were called his disciples. The *Holman Bible Dictionary* states very well the role of a disciple to a rabbi:

The term "disciple" comes to us in English from a Latin root. Its basic meaning is "learner" or "pupil." The term is virtually absent from the Old Testament, though there are two related references (1 Chronicles 25:8; Isaiah 8:16). In the Greek world, the word "disciple" normally referred to an adherent of a particular teacher or religious/philosophical school. It was the task of the disciple to learn, study, and pass along the sayings and teachings of the master. In rabbinic Judaism, the term "disciple" referred to one who was committed to the interpretations of Scripture and religious tradition given him by the master or rabbi. Through a process of learning which would include a set meeting time and such pedagogical methods as question and answer, instruction, repetition, and memorization, the disciple would become increasingly devoted to the master and the master's teachings. In time, the disciple would, likewise, pass on the traditions to others.<sup>56</sup>

One can assume that Jesus used traditional rabbinic teaching techniques (question and answer, discussion, teaching, memorization) to instruct His disciples. However, in many respects Jesus's approach differed from the rabbis of His day. First, He sought God

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<sup>56</sup> Trent C. Butler, ed., "Entry for 'Disciple,'" *Holman Bible Dictionary*, (Nashville, TN: Broadman & Holman Publishers), 1991, accessed November 1, 2015, <http://www.studylight.org/dictionaries/hbd/view.cgi?n=385>.

the Father and called His disciples to follow Him, when the common practice of the day was for disciples to seek out and voluntarily choose which rabbis they wished to follow (Lk 5:27). In addition, Jesus' methods were both old and new. "He taught more as a bearer of divine revelation than furthering the Old Testament rabbinic practice of instructing on issues of Mosaic law. He was not a link in the chain of Jewish tradition (Mt 5:21-48, 7:28-29)."<sup>57</sup>

According to Doug Greenwold, the role of the rabbi was to know the Scriptures and the ways of God and represent them effectively to his learners. Disciples would choose whom they would follow, based on the rabbi's teachings. To become a disciple, the disciple would need to agree to totally submit to the rabbi's authority in all areas of interpreting the Scriptures and the practices of his life. *Yeshivas*, or small groups of disciples, gathered in community ("for to be a disciple is a community event").<sup>58</sup> In these groups, they would intensely dialogue over various aspects of life and what the Scriptures had to say about them. Real life questions were asked. Greenwold states, "Life questions were the causative factors in searching the Scriptures for authoritative direction."<sup>59</sup>

Behavioral change and lifestyle adaptation was always in mind. Greenwold continues:

Unlike many of our contemporary discipleship programs, there was no curriculum or agenda for this multi-year discipling experience. Rather it was a continual daily relational living experience where either the rabbi would ask questions of the disciple as he closely observed the disciple's daily life, or the disciple would initiate a discussion by raising an issue or asking a question based on some aspect

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<sup>57</sup> Trent C. Butler, ed., "Entry for 'Disciple,'" *Holman Bible Dictionary*, (Nashville, TN: Broadman & Holman Publishers), 1991, accessed November 1, 2015, <http://www.studylight.org/dictionaries/hbd/view.cgi?n=385>.

<sup>58</sup> Doug Greenwold, "Being a First-Century Disciple," Feb. 28, 2007, accessed November 1, 2015, <https://bible.org/article/being-first-century-disciple>.

<sup>59</sup> Doug Greenwold, "Being a First-Century Disciple," Feb. 28, 2007, accessed November 1, 2015, <https://bible.org/article/being-first-century-disciple>.

of his daily life. In the dynamics of this intimate discipling community, all of a disciple's daily life was observable by the rabbi. A disciple would expect the rabbi's consistent and persistent question, "Why did you do that?" The emphasis was always on behavior formation, not just the imparting of wisdom and related interpretive information. In this interactive manner, the rabbi functioned to clear up gray areas of understanding and difficult areas of textual interpretation for his disciples. By always asking questions, the rabbis were concentrating on developing discernment in the mind of the disciple, not the imparting of 'how to' formulas.<sup>60</sup>

All disciples in Jesus' time had a deep desire to emulate their rabbi. They were first called to learn and believe. Then they were called to act. So, modeling and transference was a process. It roughly followed this paradigm; 'I will teach and show you; then you try it and I will be with you; now you go and do it alone' (quotes my paraphrase). Further, the Hebrew understanding of belief was not based on a mere intellectual assent to a creed. Rather, to believe was an active verb indicating a willingness to forsake all to follow and surrender one's life to the rabbi's understanding of Scripture and God.<sup>61</sup>

At this point we have seen that the essential qualities of first-century disciples under a rabbi were a desire to live in the rabbi's truth and submission to his leadership, emulation, biblical literacy, community, transparency and a willingness to wrestle with God's word and give up all preconceived notions of how to live one's life. This followed with a decision to embrace the behavior that their rabbi deemed was best suited to follow as a means of honoring God.

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<sup>60</sup> Doug Greenwold, "Being a First-Century Disciple," Feb. 28, 2007, accessed November 1, 2015, <https://bible.org/article/being-first-century-disciple>.

<sup>61</sup> Doug Greenwold, "Being a First-Century Disciple," Feb. 28, 2007, accessed November 1, 2015, <https://bible.org/article/being-first-century-disciple>.

Since Jesus Himself used this model with His disciples—those He raised up to birth the church, we can directly infer from this form of learning that the same principles apply to today’s mentor/disciple relationship. Very small groups, led by spiritual mentors, and that involve frequent contact and intentional interaction over life issues, specifically as it relates to God and His ways, is key to transformative education. While a mentor is involved, it must include a posture on the part of the learner to become a disciple of Jesus and to obey His teachings and His ways and act on them without question. Jesus is the model for ministry and the rabbi that all Christian disciples ultimately serve. We learn from this paradigm that transformative education does not merely include information, but relational interaction geared towards the formation of new behavior or lifestyle. Further, we are to note that understanding the teachings and ways of Jesus, as well as that of a spiritually discerning mind, not how-to formulas, is a key focus for modern discipleship.

Also, key to the understanding of our text in Luke 9:1-6 is the historical-cultural understanding of the term *apostolos*, “apostle.” Jesus chose twelve disciples and gave them this specific designation. We need to understand if the twelve apostles were entirely unique to Jesus’ ministry, or a prototype of apostolic ministry than can be practiced by other disciples in all times.

Jesus borrowed the term apostle from the language of the day. It was a term that was used to name those who were sent on a delegated mission to either do a task or to bring the culture of the sending king or government to a foreign land.<sup>62</sup> They were on

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<sup>62</sup> Trent C. Butler, ed., “Entry for 'Apostles',” *Holman Bible Dictionary*, (Nashville, TN: Broadman & Holman Publishers), 1991, accessed November 1, 2015, <http://www.studydrive.org/dictionaries/hbd/view.cgi?n=385>.

specific assignment and under the delegated authority and power of their sending king or government. The *Holman Bible Dictionary* indicates that as apostles “The twelve” were considered the messianic proclaimers of the reign of God and His kingdom on earth. Twelve were chosen because they were clearly a symbolic representation of the twelve tribes (Mt 19:28). Jesus was reestablishing Jewish social identity based upon discipleship to Jesus and not tribal birthright or adherence to the Torah of the OT.<sup>63</sup>

There is also important OT and NT etymological understanding of the word apostle. In 1 Kings 14:6 the Septuagint (the Greek translation of the OT) translates Hebrew word, *shalach*, which means sent one as “apostle.” A *shalach* is a dispatched ambassador with a message under the delegated authority of a ruler. Similarly, the Aramaic translation of the NT uses the Hebrew word, *shalach*, to translate the Greek word, apostle, in John 13:16.

The Rabbis said of a *shalach*, 'the one sent by a man is as the man himself;' i.e., the sent person is a minister plenipotentiary for the one who sent him. In all Jewish usage, the central idea is official delegatedness. The *shalach* is not a preacher, as such, or missionary, or herald (though these may be true of him). His capacity is that of one empowered by a sending party or group to act with full authority for the sender. The apostolate and Jesus' words to His apostles come immediately to mind: 'He that receives you receives Me, and he that receives Me receives Him that sent Me' (Mt 10:40).<sup>64</sup>

The Septuagint further emphasizes the empowered capacity of the one sent. It uses *apostello* or *exapostello* (which are the Greek words for apostle) some seven hundred times to translate a related but different Hebrew word, *salah* [ שָׁלַח ]. *Salah* is a

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<sup>63</sup> Trent C. Butler, ed., “Entry for 'Apostles',” *Holman Bible Dictionary*, (Nashville, TN: Broadman & Holman Publishers), 1991, accessed November 1, 2015, <http://www.studydrive.org/dictionaries/hbd/view.cgi?n=385>.

<sup>64</sup> S.R. Brown, Francis Driver, Charles A. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon*, lexical search on *shalach* on Studydrive.org, accessed November 1, 2015, [www.studydrive.org](http://www.studydrive.org).

cognate of *shalach*. It means to stretch out, or send out. More than the act of sending, however, this word includes the idea of the authorization of a messenger.<sup>65</sup> The noun, *apostolosis*, found only in 1 Kings 14:6, clearly has the commissioning and empowering of the prophet in mind. Thus, the Septuagint uses the *apostello* word-group to denote the authorization of an individual to fulfill a particular function, with emphasis on the one who sends, not on the one who is sent.<sup>66</sup>

This concept is further illustrated in the New Testament Greek etymology of the word apostle (*apóstolos*). Thayer's Greek-English Lexicon says that an apostle is a delegate, messenger, or one sent forth with orders.<sup>67</sup> Liddell-Scott-Jones' lexicon offers this definition: 1) messenger, ambassador, or envoy sent on a mission; 2) naval squadron or expedition of envoys.<sup>68</sup> *Apostolate* was the term used by the Greeks of a fleet of ships or a military company. The lead ship was called an *apostolate*. The commanders of the ships were called apostles. These commanders were sent on a specific mission to conquer and acculturate new territory. In earlier classical Greek there was a distinction between an *ángelos*, or messenger, and an *apóstolos*, who was not a mere messenger but a delegate or representative of the person who sent him.<sup>69</sup> "Apostle," used in the sense of "messenger"

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<sup>65</sup> S.R. Brown, Francis Driver, Charles A. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon*, lexical search on *shalah* on StudyLight.org, accessed November 1, 2015, [www.studylight.org](http://www.studylight.org).

<sup>66</sup> Joseph Thayer and James Strong, "Apostolos," *Thayer's Greek-English Lexicon of the New Testament: Coded with Strong's Concordance Numbers*, (Nashville, TN: Hendrickson Publishers, 1995).

<sup>67</sup> Joseph Thayer and James Strong, "Apostolos," *Thayer's Greek-English Lexicon of the New Testament: Coded with Strong's Concordance Numbers*, (Nashville, TN: Hendrickson Publishers, 1995).

<sup>68</sup> Henry George Liddell, Robert Scott, and James Morris Whiton, *A Lexicon Abridged from Liddell and Scott's Greek-English Lexicon* (Charleston, SC: Nabu Press a division of BiblioBazaar., 2010), accessed via <http://www.studylight.org/lexicons/greek/gwview.cgi?n=652>.

<sup>69</sup> James Orr, ed., "Apostle," *International Standard Bible Encyclopedia*, (Nashville, TN: E4 Group, 2014), accessed October 31, 2015, <http://www.studylight.org/encyclopedias/isb/view.cgi?number=616>.

is rare. More common is the verb, *apostello*, referring to the sending of a fleet or an embassy to occupy.<sup>70</sup> The Roman etymology for *apostolos* is similar. The Romans borrowed the term from the Greeks and used it to name the one sent to acculturate the culture of Rome into the territory in which Rome was conquering and bringing it into Roman society. Rome would send someone to make the new territory look and feel like the Roman culture.

In conclusion, we see that Jesus borrowed a term from this secular word usage to best describe the role of His apostles and the nature of their ministry as ones sent with delegated authority and the assignment to bring the culture, the rule, and the reign of the God's Kingdom to a new territory. In other words:

1. Apostolic people are sent by Jesus the King as ambassadors of His Kingdom. They are to represent the Kingdom God and to bring its culture into the region where the gospel is advancing.
2. Since Jesus was from heaven, it means to bring the culture of heaven to earth.
3. According to Gospel usage, the nature of the apostolic ministry was to be with Jesus, to receive Kingdom power, authority, and instruction directly from Him. This was for the purpose of preaching and ministering the Kingdom with the attending works of healing, deliverance and miracles that accompany the Kingdom of God. (Lk 6:12-16, 9:1-6)<sup>71</sup>
4. The characteristics are clear:

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<sup>70</sup> Walter A. Elwell, "Apostle," *Evangelical Dictionary of Biblical Theology*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2001), accessed November 25, 2015, <http://www.studydrive.org/dictionaries/bed/view.cgi?n=45>.

<sup>71</sup> Gerhard Kittel, ed. and K.L. Schmidt, "ἀποστελλωκτλ," *Theological Dictionary of the New Testament*, 10th ed. 10 vols. (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1984), I: 383-391.

- to receive authority, a mandate, and personal instruction from Jesus Christ
- to preach the Kingdom of God as an authoritative representative of the Kingdom and Christ Himself
- to perform the signs of the Kingdom, so demonstrating its reality

We can infer from this discussion that supernatural schools of ministry should include in their pattern of training the rabbinic ways of relational impartation. They should also include the apostolic mandate and mission in their training curriculum.

### *Literary Structure and Context*

The passage can be outlined as follow:

#### A. Twelve are called and sent out (v. 1-2)

- They are given power and authority to cast out demons and heal
- They are sent to proclaim or announce the Kingdom of God

#### B. Instruction (v. 3-5)

- Take no provision, but trust God for them
- Stay with whomever welcomes you
- If people do not receive you, shake the dust off your feet as a testimony of rejection

#### C. The twelve obey and go from village to village preaching and healing (v. 6)

The immediate context sheds little light, as this passage is one of dozens of stand-alone vignettes that appear together. However, the broader context of the synoptic Gospels contains several parallel passages. These passages offer similar but differing accounts of the same event. One offers a completely different account when Jesus sent



out seventy-two on a similar apostolic mission to the twelve, but they were not themselves designated as Apostles. The following are the key parallel passages to Luke 9:1-6:

- Matthew 10:1-42
- Mark 3:13-15
- Mark 6:7-13
- Luke 6:12-16
- Luke 10:1-24

Several observations can be made by comparing these texts. In Luke 6:12-16, Jesus received the mandate on which twelve of His disciples were to be designated as apostles after a night in intimate prayer with the Father. One can infer from this observation that a key aspect of sending people out on apostolic ministry is receiving instructions from God directly.

Secondly, we note that in all parallel texts, Jesus gave the twelve and the seventy-two power to heal and authority to drive out demons. Apparently, healing and deliverance are key signs in the proclamation of the gospel. By inference, transformative education should focus on imparting to today's disciples of Jesus the power and authority of God and also training them how to heal the sick and how to deliver demons. This inference is predicated on the assumption that one believes that this kind of apostolic ministry is for all disciples today and that it is not just limited to the twelve apostles of the New Testament. We will cover this in our discussion of key interpretive issues.

Thirdly, we note that the disciples were sent out on an apostolic mission. They left the tight-knit *yeshiva* (discipleship group) and were sent out into the harvest field.

Matthew 9:35-38 specifically notes that Jesus saw the multitudes as sheep without a shepherd and had compassion on them. He told His disciples that the harvest was already ripe, but the laborers were few. This implies that the issue is not with the harvest (which is lost humanity) but with the preparedness and willingness of the laborers to go out into the harvest field. Applied to today, we can infer that being sent out on mission (for that is the nature of the apostolic mandate) is essential. Education without the practical work of God in the harvest field and in the attending authority and demonstrated power of God has little to no value.

In careful reading, we also note the fact that the order of events differs slightly among the parallel passages. Yet, the commands and instructions of the apostolic ministry are virtually identical between accounts. In two gospel accounts the command was to begin by preaching and announcing the Kingdom presence, then to demonstrate it by healing the sick, and then to speak peace, eat a fellowship meal and stay with those that received the message (Luke 9 and Matthew 10). In Luke 10 the command was to first speak peace and fellowship with the people, then to heal the sick (or minister the Kingdom reality), and only after doing these announce that the Kingdom had come near. We can infer from this shift in order that the content of the ministry is what is important, not a step by step rigid process.

Several other subtle differences exist in the parallel texts. Matthew's account adds the command to cleanse the lepers (the untouchables) and raise the dead (miracle), in addition to the general works of healing and deliverance. The account in Matthew 10 and Mark 6 says that Jesus gave them authority, but neither mention God's power. In Luke 9 the text says that Jesus gave them both power and authority. In Luke 10, it merely says

Jesus appointed seventy-two others, and no mention at all is given of power and authority. We also learn from these differences that there was no specific formula as to how and when the events were to take place, exactly what was to take place, nor even how power and authority were to be imparted by Jesus to His disciples. Yet, the mandate was clear: preach the gospel, heal the sick, deliver demons, demonstrate the nearness Kingdom of God, fellowship with those who receive the message, and depart from those who do not.

One final observation needs to be made about our text and its parallel passages in the other Gospels. Jesus gave specific instructions to the twelve and seventy-two to take no provision with them. They were to trust the gracious receptivity and provision that host homes would provide. They were to trust in God and God alone for safety, provision and even the very words to say. Further, if people did not receive them, they were not to take false responsibility for failure. Instead, they were to shake the dust of their feet as a sign that judgment was coming to those who rejected them for their rejection.

#### *Interpretive Issues:*

The interpretive questions and issues surrounding this passage can be summarized as follows:

1. Was this commissioning and sending forth of the twelve and seventy-two meant to be proto-typical? In other words, does this become a call or mandate for believers today? May all disciples of Christ receive His power and authority to heal the sick, deliver demons, and work miracles as they preach the gospel?

2. Secondly, does this passage teach that believers sent on mission today should take no provisions or means of protection and entirely trust God for all finances, accommodations and other needs of their mission assignments?
3. Thirdly, what does it mean to shake the dust off one's feet as a testimony against them? Are we to literally do the same today?

My response to the question of whether the power and authority of Jesus to heal the sick and cast out demons is available to all believers today is an unqualified yes! Nothing in the immediate text would indicate this conclusion, but in support of this thesis, we see that Mark 16:17-18 clearly supports my conclusion.<sup>72</sup> Mark 16:17-18 reads, "These signs will accompany those who have believed: in My Name, they will cast out demons, they will speak with new tongues; they will pick up serpents, and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and they will recover." David Pytches encourages readers of this text to note that it says it is 'for those that believe', not just the twelve apostles.<sup>73</sup>

We see even more convincing evidence for the conclusion that the apostolic assignment is not simply for the twelve apostles. In Luke 10, Jesus sent out either seventy or seventy-two others on the same assignment as those commissioned in Luke 9. These were not designated as apostles. Even though power and authority are not specifically

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<sup>72</sup> I understand that the authenticity of the Mark 16:9-20 has been disputed on account of two fourth-century manuscripts that omit these verses and that Markan authorship of these last verses is disputed. Yet most scholars believe they should be included in the Bible and considered valid because they left space for those verses, knowing of their existence and practically all other manuscripts contain vv. 9-20. These verses were endorsed by early church fathers such as Justin Martyr (AD156), Tertullian (AD 170), and Irenaeus (AD 180). See Thomas Nelson, *The NKJV Study Bible: Second Edition*, 2 ed. (Nashville, TN: Thomas Nelson, 2012), 1680 and note on this verse

<sup>73</sup> David Pytches, "Signs and Wonders Today," *International Review of Mission* 75, no. 298 (Apr 1986): 138.

mentioned, it can be inferred in the greater context, that Jesus gave these seventy disciples the same. Further, in Matthew 28 when many disciples were gathered (many more than the twelve apostles were present) and Jesus instructed them all to, “teach others to do all I have taught you to do” (Mt 28:18-20). One hundred and twenty were gathered in one place when the Holy Spirit fell in Acts 2 and all spoke in other tongues. Stephen (a non-apostle) did great signs and miracles in Acts 6:8. Philip, the deacon chosen in Acts 6:5, did healing and deliverance such that the miracles performed struck great joy in the city of Samaria in Acts 8:4-8. Wayne Grudem writes:

The unusual concentration of miracles in the ministries of the apostles does not prove that no miracles were performed by others. As we have clearly seen, ‘working of miracles’ (1 Cor 12:10) and other miraculous gifts (1 Cor 12:4-11 mentions several) were part of the ordinary function of the Corinthian church, and Paul knows that God ‘works miracles’ in the church or Galatia as well (Gal 3:5). In the larger context of the New Testament, it is clear that miracles were worked by others who were not apostles, such as Stephen (Acts 6:8), Philip (Acts 8:6-7), and Ananias (Acts 9:17, 22:13).<sup>74</sup>

Church history clearly shows that the working of healing, deliverance and various miracles were not limited to the apostolic or early church age, but has continued for 2000 years and is still active today in many streams of Christianity. For further evidence on the fact that healing and deliverance is for the church today, see Eddy Hyatt *2000 Years of Charismatic Christianity* and Jon Mark Ruthven *On the Cessation of the Charismata*.<sup>75</sup>

Regarding the question of whether Jesus is teaching that all itinerant missionaries for all time should trust the Lord entirely for provision, Dr. Craig Blomberg, professor of

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<sup>74</sup> Wayne Grudem “Should Christians Expect Miracles Today? Objections and Answers from the Bible” in J. I. Packer, *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used by Jesus and the Early Church Meant for the Church Today?* (Ventura, CA: Regal Books, 1993), 60.

<sup>75</sup> See, Eddy L. Hyatt, *2000 Years of Charismatic Christianity* (Lake Mary, FL: Charisma House, 2002) and Jon Mark Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Post-Biblical Miracles--Revised and Expanded Edition*. (Tulsa, OK: Word & Spirit Press, 2011).

NT at Denver Seminary argues persuasively that Jesus' injunction in our text was in light of the urgency of the mission to reach the Jewish people first before His death. Later, even before His death, He rescinded some of these specific instructions about provisions for the journey (Lk 22:35-38). But, the basic principle of trusting God, looking to His guidance and protection, proclaiming the gospel, and healing people clearly continues until today.<sup>76</sup>

Finally, we have asked the question as to what shaking the dust off one's feet refers to and whether modern evangelists should do the same literally today. In the times of Jesus, this term had clear meaning to the hearer. Shaking the dust off one's feet was an idiom speaking of a sign of the impending judgment on a group of people. By doing so, people were absolving themselves of responsibility for the others' choices in this regard. When Jews shook dust off their feet it was a sign that the Gentile territory they walked through was unclean. This action indicated that those who rejected the gospel made themselves as Gentiles and must face the judgment of God.<sup>77</sup>

R. Guelich in the *Believers Bible Commentary* suggests that "shaking off dust from the feet, the symbolic act that Jesus' disciples were to carry out when leaving a rejecting village (6:11), has a threefold meaning:

1. It announces the inevitability of judgment (since further contact and opportunity for repentance is symbolically cut off).
2. It declares that the missionaries have done their job and are washing their hands of further responsibility (Ez 3:21, 33:1-9).

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<sup>76</sup> Craig L. Blomberg, *Jesus and the Gospels: An Introduction and Survey*, (Nashville, TN: B&H Academic, 1977), 286.

<sup>77</sup> <https://www.gotquestions.org/shake-dust-off-feet.html>, Accessed November 2, 2016.

3. It labels that village as pagan.<sup>78</sup>

Of these three, the third is the most provocative. Jews would shake off ‘pagan’ dust before entering the ‘holy land’ (Str.-B, 1:115). Likewise, Jesus’ emissaries demonstrate that villages rejecting them and the One who sent them have lost their inheritance in the people of God.<sup>79</sup>

There is no indication, however, that this practice is encouraged later in the NT. This appears to have been a sign just to the Jewish community! It came in terms they would have understood regarding the seriousness of rejecting Jesus (as Jews) while the stated mission was still to reach out only to Israel. Once the gospel was opened to the Gentiles, the pattern was one of reconciliation and love to those who were already outside and under judgment, while preaching the seriousness of rejecting the message. So today, we urgently call people to Christ and release the choice people will make to God, while hold our hearts open in love to those who reject the message at the same time that we emphasize the seriousness of their choice.

### *Lexical Studies*

The words in this passage are all straight forward in meaning. Three of the most important other than *apostolos*, already discussed are summarized in brief fashion below:

- Power – *dunamis*: The term means strength power, or ability Thayer’s calls it inherent power, power residing in a thing by virtue of its nature, or force which a person or thing exerts and puts forth. It is also the power for performing miracles.

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<sup>78</sup> William MacDonald ed., *Believer's Bible Commentary* (Grand Rapids, MI: Thomas Nelson, 1995), 322-323.

<sup>79</sup> William MacDonald ed., *Believer's Bible Commentary* (Grand Rapids, MI: Thomas Nelson, 1995), 322-323.

This power comes from God and is something He endows on His Son and those whom He chooses to release it.<sup>80</sup>

- Authority – *exousia*: The word means right of access to power with an attending governing body or power behind it, delegated rights, or the power of choice or rule granted by position and right. It means the right to exercise power. Therefore, authority is the permission or granted right to exercise power over a situation. It is the authorization to use God's power.
- Cure diseases – *therapeúō*: The word speaks of restoring, making whole, healing and making well from a sickness or disease. Physical healing is in mind.

### *Passage Interpretation*

In Luke 9:1-6, Jesus was about to transition from preaching the gospel Himself to handing it off to others just prior to His journey to the cross in Jerusalem. In an effort to continue training His disciples and in order to put in place a succession plan, He selected twelve disciples, which he had earlier designated as apostles (Lk 6:12-16), and sent them out to preach the Kingdom of God and perform the accompanying signs of healing the sick and casting out demons.

There was urgency to this assignment. Jesus knew that His time left on earth was short. Therefore, He instructed His sent ones to go without advance preparation and to fully rely on the customary hospitality and protection that Jews offered to traveling rabbis. He essentially said, 'Stay with and be provided by those who receive you. If some

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<sup>80</sup> Joseph Thayer and James Strong, Thayer's Greek-English Lexicon of the New Testament: Coded with Strong's Concordance Numbers, (Nashville, TN: Hendrickson Publishers, 1995), accessed January 26, 2016, [www.studylight.org](http://www.studylight.org).



do not receive you shake the dust of your feet as a sign of their judgment because they have rejected the Kingdom of God and Jesus who is the embodiment of the Kingdom' (paraphrase mine).

The apostles departed as they were asked and preached the gospel of the Kingdom. They also healed everywhere they went. This sending forth on missionary assignment also served to provide on the job training for His disciples. It was the normal practice of a rabbi with his disciples to train in such fashion. Missionary or ministry assignments lend themselves to much dialogue, learning, and hands-on training.

### **Application of Luke 9:1-6 to Transformative Education**

We learn five key things about transformative education from this passage:

1. The New Testament model of apprenticed disciples, who fully yield their lives to the teachings of Jesus, is still an ideal pattern for today. Learning is to be in a relational, missionary-minded community with a rabbi (spiritual parent or mentor) providing instruction, challenge, experience and helpful peer interaction. Teachers/mentors should point their disciples to follow Jesus with the same passion and focus as Jesus did with disciples in His day. They are to adopt Jesus' teachings, for He is the great rabbi and the true model for ministry.
2. Missionary assignments, defined as going out to preach the Kingdom of God with the attendant signs of healing and deliverance, should be part of a transformative educational experience. The apostolic mission is still in force today.

3. Training and impartation should be given by the teacher or spiritual parent(s) so that disciples carry the necessary power and authority of Christ. Modeling how to heal the sick and how to deliver unclean spirits is also important.
4. Transformative education is best done in small, intimate groups with a high degree of intentional modeling and input from a spiritual mentor.
5. Ministry results are up to God. If a person or group rejects the gospel, they will be held accountable, not the messenger. Disciples should fellowship with those being ministered to and the message should be both preached and modeled in power.

### **2 Timothy 2:1-2 (Paul's Mentoring Model)**

You therefore, my son, be strong in the grace that is in Christ Jesus. The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.

This passage is important in that it shows that the ministry that Jesus modeled, where he passed on training in the context of a close-knit mentoring relationship with His disciples, was also embraced by the early church. In this case, Paul instructed his spiritual son Timothy to pass on what Paul had given to him to successive generations. The pattern is as follows: Paul mentored Timothy as a spiritual father does a son. This was according to the OT pattern set by Deuteronomy 6, where Moses told parents to pass on the core teachings of God's word on to the next generation. It was also patterned after the rabbinic mentoring relationship that Jesus had with his disciples. Timothy, in turn, was to pass what he knew on to the next generation. Finally, the next generation was to pass it on once again to the subsequent generations.

What exactly did Paul pass on to Timothy? Let's look at their relationship. Paul met Timothy in Acts 16 when he was headed out on his second missionary journey. He stopped in Lystra to pick up the young disciple, Timothy, who accompanied him, assisted him, and ultimately became his apprentice. Paul called him "a true spiritual son in the faith" (1 Tm 1:2). In the letters of 1 and 2 Timothy, we learn that Paul became a spiritual father to Timothy. As a father, he taught him how to live as a Christian and to do the work of ministry in the same way that Paul did. He taught him to teach sound doctrine about Christ (1 Tm 1:3), to preach the gospel of Christ (1 Tm 1:15-18), to pray for everyone (1 Tm 2:1), to choose church leaders who had character worthy for the office (1 Tm 3:1-15), and how to treat leaders (1 Tm 5:1, 5:19-21). He also taught Timothy to personally train himself in godliness (1 Tm 4:7-8), to be an example in word, conduct, love, the Spirit, and faith (1 Tm 4:12). He was to stay pure (1 Tm 5:22) and pursue righteousness, patience, and gentleness (1 Tm 6:11). Paul also imparted to him spiritual gifts and challenged him to stir these gifts up and use them (1 Tm 4:14; 2 Tm 1:6). He commanded him to fight the good fight (1 Tm 6:12), to hold fast to the words Paul had given him (2 Tm 1:13), and to be a diligent worker who rightly divided the word of truth (2 Tm 2:15).

As a spiritual father, Paul served as the example of what mature ministry looked like. In Paul's second letter to Timothy, he pointed out that Timothy "had followed his teaching, conduct, purpose, faith, patience, love, perseverance, persecutions, and sufferings" (2 Tm 3:10-11a). As any good father does with a son, Paul established

Timothy as a man of God in his own right, as a peer, and coworker.<sup>81</sup> Paul's confidence in Timothy as a peer is seen in Romans 16:21, "Timothy, my fellow worker, sends you his greetings" and in 1 Corinthians 4:17 which reads, "for this reason I have sent to you Timothy, who is my beloved and faithful son in the Lord, and he will remind you of my ways which are in Christ, just as I teach everywhere in every church." Timothy had gone from being a son, to a student, to becoming a colleague and a co-laborer alongside Paul.

In his closing letter to Timothy, Paul instructed Timothy to do the same with other faithful men; extending this father-son relationship to the third and fourth generations. Paul envisioned it as a process. Just as Timothy was believing and faithful, he is entrusted with a task to pass it on to similar faithful men.<sup>82</sup>

In summary, this text serves to show us that the Biblical model for transformative education is family, a father/son, mother/daughter type relationship. This includes forthright training, correction, modeling, impartation, trust, and release of ministry. It is also world focused, transformative, scalable and meant to multiply.<sup>83</sup>

Larry Kreider in *The Cry for Spiritual Mothers and Fathers* makes this statement:

The apostle Paul knew that imparting a spiritual legacy should be his highest aim, and he was determined to finish well with strong relationships. He was a role model and spiritual father to many in the Early Church. He very clearly spelled out spiritual fathering as his leadership model: 'Follow my example, as I follow the example of Christ' (1 Cor 11:1); 'whatever you have learned or received or heard from me, or seen in me – put into practice' (Phil 4:9). In other words; 'Let

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<sup>81</sup> Stacey E. Hoehl, "The Mentor Relationship: An Exploration of Paul as Loving Mentor to Timothy and the Application of this Relationship to Contemporary Leadership Challenges", *Journal of Biblical Perspectives in Leadership* 3, no. 2 (Summer 2011): 38.

<sup>82</sup> Philip H. Towner, 1-2 *Timothy and Titus* (*The IVP New Testament Commentary Series*) (Downers Grove, IL: IVP Academic, 2010), 170.

<sup>83</sup> Doug Hartman and Doug Sutherland, *A Guidebook to Discipleship* (Irvine, CA: Harvest House Publishers, 1976), 90-99.

me be a spiritual father to you. Let me be your role model. Then go and do the same.”<sup>84</sup>

In *Connecting: The Mentoring Relationships You Need to Succeed in Life*, the authors state that: “Research on biblical leaders led to a startling conclusion—few leaders finish well.” They go on to say that of those leaders in the Bible who did finish well “their relationship to another person significantly enhanced their development” and later their success.<sup>85</sup>

As Michael Brodeur indicates in *Destiny Finders*, in his chapter on mentoring and connection, these crucial relationships (spiritual parents to spiritual children) literally form destiny incubators in which believers discover their identity, their purpose, and are empowered to pursue dreams, and to be launched into their fullness in Christ.<sup>86</sup> Wow! Clearly, spiritual parenting, intentionally imparting truth and practices of the Kingdom and how to live the Christian life is to be the model for churches and supernatural schools of ministry today.

### **Biblical Lessons Learned in This Chapter**

We have learned a number of key principles from these four biblical texts as they apply to transformative learning, mentoring, and passing the torch to the next generation. These include the following:

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<sup>84</sup> Larry Kreider, *The Cry for Spiritual Mothers and Fathers: The Next Generation Needs You to Be a Spiritual Mentor* (Ventura, CA: Regal From Gospel Light, 2014), 23. Larry and his wife LaVern are foremost authorities on spiritual parenting. This whole book is a must read for leaders of supernatural schools of ministry and discipleship leaders who believe that spiritual family is an essential paradigm.

<sup>85</sup> Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs, Colo.: NavPress, 1992), 1.

<sup>86</sup> Michael Brodeur, *Destiny Finder: A Practical Approach to Unlocking Your Destiny* (Redding, CA: Quintessant Media, 2012), 1.

1. Supernatural, Divinely initiated God encounters are essential in accelerating or catalyzing personal transformation. In supernatural God-encounters, God manifests His reality in tangible ways, such that He captures the encountered with the reality of His presence and power. God-encounters cause God's servants to see their sin and confront their internal and external obstacles to faith and obedience. They become aware of God's personal backing, love, power, and manifest presence. These encounters propel people and challenge them to adjust their thinking and actions towards a transformative purpose.
2. We learned the importance of training disciples to obey God's Word, fear Him, seek to be totally dependent on Him at all times, and to embrace the yoke of the Kingdom. The yoke of the Kingdom mission is the active understanding that God's people are to represent Him to the world by embodying the truth of His word in all contexts of daily living. This yoke is to be taken seriously; even as a spiritual mandate from Jesus Himself.
3. We learned that the nuclear home and spiritual mentoring communities—parents to children, or the dynamic equivalent of spiritual parents to mentees—within the context of everyday relational interaction must convey the importance of covenantal love for God as the core value through which all of life is conducted. God's servant must love God exclusively with the totality of one's being. Transformative education must be modeled, discussed and incisively instructed in relational contexts where there is an intentional passing of God's Kingdom truth and ways to the next generation through parents and spiritual mentors. When this is apprehended by

- disciples, the fruitfulness of their inheritance is assured because God Himself will watch over it.
4. From the New Testament model of Jesus raising up His disciples, we learned that disciples are to fully yield their lives to the teachings of Jesus as an ideal pattern for transformative education today. Learning in a small tight-knit community provides challenge and helpful peer interaction. Parents, spiritual parents, and mentors should point believers to follow Jesus with the same passion and focus as the disciples of Jesus did in His day. The disciples are to adopt Jesus' teachings and example, for He is the true model for ministry.
  5. We learned that ministry or missionary assignments, defined as going out to preach the Kingdom of God with the attendant signs of healing and deliverance, should be part of a transformative educational experience. Continued interaction in the context of power and supernatural ministry with peers and mentors provides the opportunity for further instruction, correction, counsel, and growth.
  6. We learned that intentional training and impartation should be given by teachers or spiritual parents so that disciples carry the necessary power and authority of Christ. Instruction in the apostolic Kingdom mission and modeling in how to heal the sick and how to deliver unclean spirits should also be given. The Kingdom apostolic mission of representing the King and His ways and love with deeds, signs and wonders is still applicable to Christ's followers today.
  7. Finally, we learned that a father to son spiritual parenting model among the greater body of Christ is commanded to be extended through successive generations. It is to be interactive; a show and tell, relational, equipping, and impartational model. As

such, covenantal parental/mentor impartation is the ideal model for transformative education. The model is scalable and reproducible. It is intended to be practiced by mentors to disciples throughout successive generations.



## **CHAPTER THREE**

### **HISTORICAL FOUNDATIONS**

#### **Methodism: A Model for Transformative Education**

In my biblical research, I discovered that high impact discipleship groups—those with intentional growth and covenant accountability objectives—are key to creating transformative change in a disciple’s life. For this reason, I wanted to study an historical group or ministry that included these kinds of groups as a core focus. I chose to study John Wesley’s class and band system,<sup>1</sup> which was a system of small covenant discipleship groups that Wesley used to create transformational disciples in early Methodism in the 18<sup>th</sup> century. The structure of my historical discussion is as follows:

- 1) John Wesley and the Roots of Methodism
- 2) The Methodist Class and Band System in Detail
- 3) Conclusion: Application to Transformative Education and Project Design

Some may find the discussion of history tedious. Yet history provides a wealth of information regarding how actions affect outcomes. Therefore, I encourage you to read the chapter. But some may wish to skip to the section of this chapter entitled Principles for Transformative Education or the subsection entitled Application to Project Design for a synopsis of this chapter’s main findings.

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<sup>1</sup> Class and Band groups as well as the larger congregational meeting called a Society will be capitalized to help distinguish these terms as officially named groups.

### **John Wesley and the Roots of Methodism**

John Wesley was born in 1703 in Epworth, England to Samuel and Susanna Wesley. His father, Samuel, was rector of the Anglican Church in Epworth. Wesley's parents instructed their ten children (only ten of nineteen survived infancy) during their primary educational years. John's upbringing was strict and highly religious. Each of the Wesley children was expected to become proficient in Latin and Greek and to have learned major portions of the New Testament by heart. Susanna Wesley examined each child alone before the midday meal and prior to evening prayers for the purpose of intensive spiritual instruction. John's father, a pastor, was absent much of John's early life. He was a very poor financial manager and he left his wife and home for a season over a minor theological spat. John was spared from a fire in the parsonage at an early age. As a result, John was called a "brand snatched from the burning" after he alone could not get out of the burning house and was lowered by family and neighbors from the second-floor window. From that time on, he and his mother felt he had a call from God on His life.<sup>2</sup>

John was sent at age eleven to the Charterhouse School in London, where he lived out the studious, methodical religious life in which he had been trained at home. In 1720 Wesley entered Christ Church, Oxford where he obtained both a Bachelor of Arts and Master of Arts degree in religious studies. He was ordained a deacon of the Church of

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<sup>2</sup> Richard Cavendish, "Birth of John Wesley" *History Today* 53, Issue 6 (July 2003), accessed December 14, 2015, <http://www.historytoday.com/richard-cavendish/birth-john-wesley#sthash.5sYF1QLU.dpuf>.

England in September 1725 and priest in July 1728 and became a fellow and tutor at the university.

In the year of his ordination Wesley read William Law's work, *A Practical Treatise upon Christian Perfection* and *A Serious Call to a Devout and Holy Life*. Law's books gave him a serious view of the law of God; and he "resolved to keep it, inwardly and outwardly, as sacredly as possible, believing that in obedience he would find salvation. He pursued a rigidly methodical life, studied the Scriptures, and performed his religious duties diligently, depriving himself so that he would have alms to give. He was seeking after holiness of heart and life."<sup>3</sup> His pursuit was somewhat legalistic. Howard Snyder makes this further comment on Wesley's pursuit during his college life:

Wesley was at Oxford almost constantly from 1729 until 1735, teaching, tutoring, and studying. He quickly became the leader of the 'Holy Club' which his brother Charles had organized there with two others. This religious cell flourished until the Wesley brothers left for Georgia in 1735. One of the members was George Whitefield. The Holy Club was simply a society of very young and very earnest High Churchmen, with evangelistic views and a true desire to lead the lives of exemplary Christians. Its primary aim was the spiritual development of its members. Wesley wrote to his father in 1734, 'My one aim in life is to secure personal holiness, for without being holy myself I cannot promote real holiness in others.' Good works were an expression of this desire for holiness. The Wesley's and their colleagues visited prisoners and poor families, helped them financially, and began school classes for poor children.<sup>4</sup>

In founding the Holy Club, the Wesley's followed the religious society model which emerged in the Church of England over the previous forty years under the

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<sup>3</sup> Wikipedia, "John Wesley," accessed December 14, 2015, [https://en.wikipedia.org/wiki/John\\_Wesley](https://en.wikipedia.org/wiki/John_Wesley).

<sup>4</sup> Howard A. Snyder, *The Radical Wesley: The Patterns and Practices of a Movement Maker* (Franklin, TN: Seedbed Publishing, 2014), Kindle Locations 310-317.

influence of Anthony Horneck, an influential Anglican preacher.<sup>5</sup> The concept of a small group or club devoted to challenging one another forward in Christ also came out of the German pietism movement. It was during the Holy Club days that the group was referred to as religious “enthusiasts” (essentially a negative term) or “Methodists” (also a negative term) for their strict religious practices. In spite of all this outward piety, Wesley sought to cultivate the heart of a true Christian inwardly, but with external religious means. He developed a list of “General Questions” to keep track of the activities, behavior and resolutions of a true Christian.

Full of zeal, he and his brother Charles and two friends left for Georgia to serve James Oglethorpe in establishing a work in America. “Wesley went to Georgia primarily, he said, to save his own soul and learn the true meaning of the gospel by preaching to the Indians. He formed what amounted to a Methodist Holy Club onboard ship with his brother and friends binding themselves to a rigid covenant, meeting many times daily.”<sup>6</sup>

While onboard the ship bound for the American colonies, John came in contact with a group of Moravians. Wesley was influenced by their deep faith and spirituality rooted in pietism, prayer and the work of the Holy Spirit. The Moravians had deep roots in a spiritual revival and had the inward assurance of salvation and the fullness of the Holy Spirit. At one point in the voyage a storm came up and broke the mast off the ship. While the English panicked, the Moravians calmly sang hymns and prayed. This experience led Wesley to believe that the Moravians possessed an inner strength that he

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<sup>5</sup> Howard A. Snyder, *The Radical Wesley: The Patterns and Practices of a Movement Maker* (Franklin, TN: Seedbed Publishing, 2014), Kindle Locations 318-319.

<sup>6</sup> Howard A. Snyder, *The Radical Wesley: The Patterns and Practices of a Movement Maker* (Franklin, TN: Seedbed Publishing, 2014), Kindle Locations 405-409.

lacked. The deeply personal and spiritual religion of the Moravians not only came to impact John personally, but deeply influenced Wesley's theology of Methodism.<sup>7</sup>

Wesley's work in Georgia succeeded in establishing a group of devoted Christians with a number of small group religious societies, but it was controversial among the colonists because of its highly structured and religious nature. His ministry there ended in disappointment when Wesley realized it a lawsuit was not going to come out in his favor. This lawsuit resulted from Wesley refusing communion to a woman with whom he had fallen in love and whom had married another. He returned to England depressed and discouraged. Like Moses and others in Scripture, Wesley had to personally experience the emptiness of religious works pursued in the power of self.

It was here that Wesley contacted Peter Böhler, a young Moravian missionary staying in England for advice and inquiry. Peter was a band organizer for a group of Moravians in England. A band was a small group of four to six who met for prayer, accountability, and sharing—but under the power of the Spirit. It was through the Moravian influence that John was invited to a meeting on Aldersgate Street, London, where he heard a reading of Martin Luther's preface to the Epistle to the Romans. Hearing about salvation through faith alone, and not works, John had a genuine conversion experience and he surrendered to the Lord's grace for inward change. He testified that his heart was strangely warmed as he felt immersed in the love of God and free at last to live in grace and the inward reality of Christ and the Spirit in his heart.

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<sup>7</sup> Wikipedia, "John Wesley," accessed December 14, 2015, [https://en.wikipedia.org/wiki/John\\_Wesley](https://en.wikipedia.org/wiki/John_Wesley).

Close on the heels of his conversion at Aldersgate was a subsequent filling and empowering move of the Holy Spirit in His life. He writes in his journal on January 1, 1739, “About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us insomuch that many cried out for exceeding joy, and many fell to the ground.”<sup>8</sup> George Whitefield, who was present at this meeting, wrote, “It was a Pentecostal season indeed . . . we were filled as with new wine . . . overwhelmed with the Divine Presence.”<sup>9</sup> In April 1739 the convicting power of the Spirit and His manifest presence began to impact John’s preaching meetings. He wrote the following in his journal: “April 26, 1739 – While I was preaching at Newgate . . . immediately one, and another, and another sunk to the earth: They dropped on every side as thunderstruck.”<sup>10</sup> Four days later he wrote about how the power came in a subsequent meeting:

April 30, 1739 – We understood that many were offended at the cries of those on whom the power of God came: Among whom was a physician, who was much afraid there might be fraud or imposture. Today one whom he had known from many years was the first . . . who broke out into strong cries and tears. He could hardly believe his own eyes and ears . . . but when both her soul and her body were healed in a moment, he acknowledged the finger of God.<sup>11</sup>

Indeed, records of signs and wonders and the power of the Spirit were recorded for decades in Wesley’s ministry. The significance of the Aldersgate experience and the power of the Spirit that infused John was monumental. Historians agree that without this

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<sup>8</sup> John Wesley, “Letter to the Rv Dr. Middleton,” *The Works of John Wesley*, 3<sup>rd</sup> ed. 10 vols. (Grand Rapids, MI: Baker Books, 1996), X: 22.

<sup>9</sup> John Wesley, “Letter to the Rv Dr. Middleton,” *The Works of John Wesley*, 3<sup>rd</sup> ed. 10 vols. (Grand Rapids, MI: Baker Books, 1996), X: 22.

<sup>10</sup> John Wesley, “Journal, August 15, 1740,” *The Works of John Wesley*, 3<sup>rd</sup> ed., 10 vols. (Grand Rapids, MI: Baker Books, 1996), II: 204.

<sup>11</sup> Francis MacNutt, *The Healing Reawakening* (Grand Rapids, MI: Chosen Books, 2005), 80 as cited by Dr. Frank H. Billman, *The Supernatural Thread in Methodism: Signs and Wonders Among Methodists Then and Now* (Lake Mary, FL: Creation House Press, 2013), 27.

inward grace and fire of the Holy Spirit, his work would have had limited impact on church history. Instead, his experience in the Holy Spirit formed the theology, fire and anointing behind the convicting work of the Spirit for many conversions and the power for transformed lives. It also led to the conviction and zeal necessary for his extensive circuit riding ministry from London to Bristol. During the circuit riding ministry season, he preached in the open air to thousands who subsequently fell under the conviction of the Spirit and gave their hearts to the Lord.

Wesley himself did not have a fully formed theology on the gifts of the Spirit. He distinguished between common spiritual gifts and the extraordinary gifts, such as healing, miracles, tongues, prophecy and discernment of spirits. He saw the latter as rarer in the church, but still accessible and expected. In other words, he was a continuationist.<sup>12</sup> Wesley's paramount focus on encountering the presence of the Lord by the Spirit gave room for the gifts of the Spirit to operate on many occasions. Snyder notes,

Spiritual gifts played a somewhat minor part in Wesley's own theological understanding; however, in practice they played a big part in Methodist life and ministry. Wesley saw his lay preachers as exercising a charismatic office. They were persons who demonstrated gifts for ministry and Wesley put them to work, confirming their gifts and thus extending gospel witness.<sup>13</sup>

The impact of Wesley's personal experiences and the movement of the Spirit led to the genuine stirring of heart and generated great emotion at his meetings. This led Wesley to add to the traditional "three pillars of faith" found in Anglican theology of his

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<sup>12</sup> Continuationism is the theology that the gifts of the Spirit did not cease in the early church age. This is contrast with cessationism which argues that the gifts of the Spirit ceased after the passing of the twelve apostles. See James D. Hernando "Continuationism – A Redemptive-Historical Perspective", in Robert W. Graves, *Strangers to Fire: When Tradition Trumps Scripture* (Nashville, TN: The Foundation for Pentecostal Scholarship, Incorporated, 2014), 261-280.

<sup>13</sup> Howard A. Snyder, *The Radical Wesley: The Patterns and Practices of a Movement Maker* (Franklin, TN: Seedbed Publishing, 2014), Kindle Locations 1576-1579.

day. The three pillars were to embrace the Scriptures, reason and tradition. Wesley added a fourth pillar of faith, which he called the “experience of God.” “This “Wesleyan quadrilateral” thus consists of Scripture, reason, tradition, and experience in the Spirit; with Scripture as the ‘norming norm’ to be placed above all other authority.<sup>14</sup>

After Aldersgate, John Wesley and Peter Böhler formed a religious society called the Fetter Lane Society that met in the home of one of their companions. After Böhler left for Georgia himself, John decided to visit the Moravian community on the estate of Count Zinzendorf in Herrnhut, Germany to learn more about their personal Christianity. At Herrnhut, Wesley was greatly strengthened and assured in his new-found salvation by grace. There he also received a further impartation of the spiritual fire and renewal that was carried by this Moravian community. He also learned about the theology behind the concept of the “small church within the larger visible church”. Zinzendorf saw these new Moravian communities (called bands) as a way to dramatically extend the “*ecclesiolae*” in “*ecclesia*” or “little churches within the church” in the broader approach to propagate church renewal.<sup>15</sup> Zinzendorf taught that without the unity and power of covenant fellowship, Christianity was ineffectual.<sup>16</sup>

A distinctive of Zinzendorf’s groups, as opposed to the religious societies of pietism and those in the Church of England was their small size and the official appointment of “helpers” to exhort their members in their work for the Lord and the

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<sup>14</sup> Howard A. Snyder, *The Radical Wesley: The Patterns and Practices of a Movement Maker*, (Franklin, TN: Seedbed Publishing, 2014), Kindle Locations 1185-1186.

<sup>15</sup> Howard A. Snyder, *The Radical Wesley: The Patterns and Practices of a Movement Maker* (Franklin, TN: Seedbed Publishing, 2014), Kindle Locations 477-478.

<sup>16</sup> David Lowes Watson, *The Early Methodist Class Meeting: Its Origins and Significance* (Nashville, TN: Discipleship Resources, 1985), 76.



guidance of souls. These helpers were to manifest the discipline which equipped them to “wrest, walk and fight gallantly, and thus seize for [them]selves the kingdom of God.”<sup>17</sup>

Another key distinctive of these groups was the fact that two wardens, of whom Zinzendorf was one himself, oversaw each band. Wesley modeled this later by personally overseeing all bands and classes in Methodism in England while others were officially appointed to directly lead these groups. David Watson notes that:

The members were divided into groups, or classes, according to age, sex, and marital status, each with a director chosen by the members themselves. Within these classes there was a mutual oversight for the furtherance of spiritual growth, each member being visited daily by one of the class to provide exhortation and to take note of the state of his or her soul, in addition to frequent meetings of the classes and of the leaders, all for the purpose of spiritual direction. Spiritual growth was to be assessed, and members identified as ‘dead’, ‘awakened’, ‘ignorant’, ‘willing disciples’, or ‘disciples who have made progress.’ Similar terminology appears on the early Methodist class papers.<sup>18</sup>

Wesley also caught the Moravian zeal for missionary and evangelistic work. John came back with zeal to preach evangelistically, in the same manner as the Moravians. However, he added to what the Moravians taught by insisting that significant and meticulous care for the poor must also be preached. He believed in deep and true spiritual conversion experiences brought about by powerful gospel preaching. He also fully embraced the concept of the Moravian “band group” and implemented it in the religious societies that had formed in England.

It cannot be underestimated how significant this small covenant discipleship group was to the building and long-term sustaining of the revival that occurred under

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<sup>17</sup> Gillian Lindt Gollin, *Moravians in Two Worlds: a Study of Changing Communities* (New York, NY: Columbia University Press, 1967), 26-27.

<sup>18</sup> David Lowes Watson, *The Early Methodist Class Meeting: Its Origins and Significance* (Nashville, TN: Discipleship Resources, 1985), 77.

Wesley's later ministry. While the ministry of Edwards and Whitfield had great impact in the Great Awakening in New England, the movements under their leadership faded quickly. The small groups of Methodism, however, were attributed by historians as the key force and spiritual impetus behind the sustaining revival power and transformational grace in the Methodist movement over decades. The Holy Spirit's fire only took people so far (like Seymour Asuza, or Evan Roberts in Wales). The accountability and relational encouragement of small groups is a necessary fireplace to sustain a long-term fire that moves from generation to generation!

Wesley's small group model is entirely biblical. The New Testament shows us that the early church (*ekklesia*) was centered in small groups, meeting house to house, in addition to the city-wide gatherings of the church in a central location (Acts 2:41-47). This basic cell group, usually made up of one to three households, was the foundation of the strength that spread the Christian movement across the known world. Disciples were trained in the ways of Christ, the Scriptures, and held accountable through covenantal groups and relationships to live a missional and holy life unto the Lord. The letters of Paul make it clear that these groups "enjoyed an unusual degree of intimacy, high levels of interaction among members, and a very strong sense of internal cohesion and of distinction both from outsiders and from 'the world.'"<sup>19</sup>

This early church model of the church gathered in intimate small groups formed the bedrock of Wesley's ecclesiology. Even though Wesley was influenced by the Puritan concept of the gathered church (the small group), "an ecclesiology which rejected the

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<sup>19</sup> Wayne A. Meeks, *The First Urban Christians: The Social World of the Apostle Paul* (New Haven, CT: Yale University Press, 1983), 74-75.

traditional authority of the church, and based its tenets on Scripture alone,” Wesley acknowledged the validity of a broader inclusive and visible church as well as a small-group centered “gathered” community that was called together by God for a purpose.<sup>20</sup> The Methodist societies, classes, and bands (what he called the varied degrees of his covenant discipleship groups) were only valid in his opinion if they were connected to the visible Church of England.<sup>21</sup> In other words believers are to meet house to house, and also gather in the official apostolic church’s larger gatherings weekly.

Five characteristics emerged in the concept of the class and band groups: 1) The sharing of religious experience through personal testimony; 2) the sense of mutual responsibility between participants; 3) the acceptance of personal holiness and perfection (found in the love of God) as the aim of group participation; 4) the freedom to share opinion and independent views of the Scriptures and religious expression; and finally 5) their most distinctive aspect - that of relational covenant and accountability.<sup>22</sup>

### **The Methodist Class and Band System**

As mentioned in the last section, the power of Methodism was in the revival fire of the Spirit sustained and cultivated by the intimacy, accountability, and encouragement of the high-impact small group class and band system developed by Wesley. “John Wesley saw that new wine must be put in new wineskins . . . . The emerging patterns composed,

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<sup>20</sup> David Lowes Watson, *The Early Methodist Class Meeting: Its Origins and Significance* (Nashville, TN: Discipleship Resources, 1985), 6.

<sup>21</sup> David Lowes Watson, *The Early Methodist Class Meeting: Its Origins and Significance* (Nashville, TN: Discipleship Resources, 1985), 6.

<sup>22</sup> David Lowes Watson, *The Early Methodist Class Meeting: Its Origins and Significance* (Nashville, TN: Discipleship Resources, 1985), 6.

above all, a system of discipline-in-community.”<sup>23</sup> David Howard Snyder in his book *The Radical Wesley* describes this new wineskin in this way:

Wesley, the master organizer, never built a great evangelistic organization. He simply went everywhere preaching, and he sent out other preachers in similar pattern. Wesley’s gift for organization was bent toward the one objective of forming a genuine people of God within the institutional church. He concentrated not on the efforts leading up to decision but on the time after decision. His system had little to do with publicity or public image but everything to do with building the community of God’s people. From the beginning of Wesley’s great ministry in 1738, the secret of his radicalism lay in his forming little bands of God-seekers who joined together in an earnest quest to be Jesus’ disciples. He “organized to beat the devil” - not to make converts but to turn converts into saints. Wesley would have nothing of “solitary religion,” secret Christians or faith without works.<sup>24</sup>

In early Methodism, the primary point of belonging was this more intimate level of community and membership in a band (groups of four to six) or a class (group of twelve to twenty). New members joined these groups first as a result of evangelistic work. Joining a class was required before one could join the society, which was the larger local congregation.

In other words, Wesley did not form Methodist societies (congregations) and then divide them into small groups, as we might be inclined to think. It worked the other way around. The entry point and key place of belonging was a face-to-face community where everyone knew (or got to know) everyone else.... The class meeting was thus the cornerstone of the whole edifice. The classes were house churches (not classes for instruction, as the term class might suggest), meeting in the various neighborhoods where people lived. The class leaders (men and women) were effectively pastors and disciplers.<sup>25</sup>

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<sup>23</sup> Howard A. Snyder, *The Radical Wesley: The Patterns and Practices of a Movement Maker* (Franklin, TN: Seedbed Publishing, 2014), Kindle Locations 933-940.

<sup>24</sup> Howard A. Snyder, *The Radical Wesley: The Patterns and Practices of a Movement Maker* (Franklin, TN: Seedbed Publishing, 2014), Kindle Locations 162-172.

<sup>25</sup> Howard A. Snyder, *The Radical Wesley: The Patterns and Practices of a Movement Maker* (Franklin, TN: Seedbed Publishing, 2014), Kindle Locations 951-959.

As Snyder mentioned, the classes were essentially house churches that were formed based on the geography of the society membership and the availability of leadership. In a new society, for example, there might initially be only one class consisting of all members, men, women, and children. As the membership grew, new classes were added. Class meetings were generally held in private homes and commenced in the evening. Members were only permitted into the society (congregation) as they proved able to meet the requirements of the class meeting. Tickets were issued to the quarterly “lovefeast” and society meetings. For those members wishing to go deeper and showing promise of greater desire for sanctification and holiness, select groups called bands were formed. Following the Moravian pattern, these were structured according to age, sex, and marital status. Leaders of women were always women. Leaders of men or mixed groups were always men.

There were usually two or three class groups or class meetings for every band. The band was more devoted and intimate group than the class. In order to understand the differences in these two types of groups, let us fill out the picture of each type of group’s requirements. Snyder describes and pictures the duties of the class leader as given by Wesley in a twofold fashion. The requirements tell us about the nature of the class group. The leader was:

(1) To see each person in his class once a week at the least; in order

- to inquire how their souls prosper
- to advise, reprove, comfort, or exhort, as occasion may require
- to receive what they are willing to give toward the relief of the poor

(2) To meet the Minister and the stewards of the society; in order

- to inform the minister of any that are sick, or of any that are disorderly and will not be reproved
- to pay the stewards what they have received of their several classes in the week preceding<sup>26</sup>

In his sermon entitled, “On God’s Vineyard,” Wesley later described how the class meeting came to function as a key part of the Methodist system. Any person determined to save his soul may be united with the Methodist class.

But this desire must be evidenced by three marks: avoiding all known sin, doing good after his power, and attending all the ordinances of God. He is then placed in such a Class as is convenient for him, where he spends about an hour in a week. And the next quarter, if nothing is objected to him, he is admitted into the society. And therein he may continue as long as he continues to meet his brethren and walks according to his profession.<sup>27</sup>

The class meeting met for a couple of hours one evening a week where the spiritual progress of a person was examined and support, prayers, and advice for particular needs or problems was given. A penny a week and a shilling a quarter was collected for the needs of the poor and later to support the itinerant Methodist preachers. The most important characteristic of this group was giving an account of one’s soul that previous week. A series of questions were asked of each person in this regard every week.

The second characteristic of this group was the importance of the class leader, who served as a “sub-pastor” or spiritual mentor in the lives of class mentees. The class leader was also directly accountable to John Wesley, so that the authority and

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<sup>26</sup> John Wesley, “Plain Account of the People Called Methodists,” *The Works of John Wesley*, 3<sup>rd</sup> ed, 10 vols. (Grand Rapids, MI: Baker Books, 1996), IX: 261.

<sup>27</sup> John Wesley, “Sermon 107,” *The Works of John Wesley*, 3<sup>rd</sup> ed., 10 vols. (Grand Rapids, MI: Baker Books, 1996), III: 511-512.

communication of Wesley extended to all classes and societies in Methodism. Wesley appointed or removed the class leaders himself. The progression from class leader to preacher was not uncommon.<sup>28</sup>

Class meetings had required attendance. Participation by every member was strongly encouraged, with the idea of transparency and accountability. Each member was encouraged to use his or her gift (spiritual or otherwise) for the edification of the greater body. Evangelism also took place primarily in the class meeting and in people's hearts in the hours following the class meetings. Attendees had the opportunity to convert or renew their commitment to Christ in the meetings. As such, these groups became the recruiting point for new people and for involving the awakened people with the gospel and power, where they exercised spiritual gifts to bless the body of Christ and advance the Kingdom of God.<sup>29</sup>

Bands, on the other hand, were smaller (four to six people) and less structured in how the meeting flowed. But, they included a more intimate and intense exchange of dialogue and accountability. Band members were subjected to a more rigorous disciplinary oversight than the classes. The purpose of the meeting was to provide mutual confession and encouragement conducive to advancing spiritual growth. There was also a greater emphasis on the testimony and the experiential aspect of the faith. Four questions were asked each week of every band member:

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<sup>28</sup> David Lowes Watson, *The Early Methodist Class Meeting: Its Origins and Significance* (Nashville, TN: Discipleship Resources, 1985), 96-98.

<sup>29</sup> Joel Comiskey, "History of the Cell Movement: A Ph.D. Tutorial Presented to Dr. Paul Pierson", accessed December 12, 2015, see Chapter 2 Small Groups in the New Testament: The Body of Christ Motif; The Exercise of Spiritual Gifts, <http://www.joelcomiskeygroup.com/articles/tutorials/cellHistory-1.html>.

1. What known sins have you committed since our last meeting?
2. What temptations have you met with?
3. How were you delivered?
4. What have you thought, said, or done, which you doubt whether it be sin?

The idea of the band group was deeper accountability for transformation. Based on Methodist demographic studies, it would appear that about 20% of Methodists were part of the band system (100% were in class groups). Wesley instituted quarterly lovefeasts where band members from around the region gathered for a meal of bread and water and prayer and testimony. Wesley considered them an extension of band fellowship and when it was later extended to the class system in 1858, it was a coveted privilege to be invited. Tickets were given out to successful bands and classes to attend the lovefeast.

Wesley provided an even more intimate cell group, the select society, for those who appeared to be making marked progress toward inward and outward holiness. These were those pressing on for entire sanctification in the perfection of love, with the inner testimony of the Spirit witnessing his entire sanctification or devotion to God as clearly as his justification. Wesley saw the path to perfection as a combination of discipline, fellowship and the means of grace by the Spirit and works of obedience in all stages of the journey. Wesley laid down three rules beyond the band rules for the select societies:

1. First, let nothing spoken in this society be spoken again to create an atmosphere of absolute trust and full confidence in each other.
2. Secondly, every member agrees to submit to his society minister in all indifferent things.



3. Thirdly, every member will bring once a week all he can spare toward a common stock (financial needs of the people).<sup>30</sup>

Howard Snyder pictures the organization of societies, classes and bands and select societies in something like the following:<sup>31</sup>

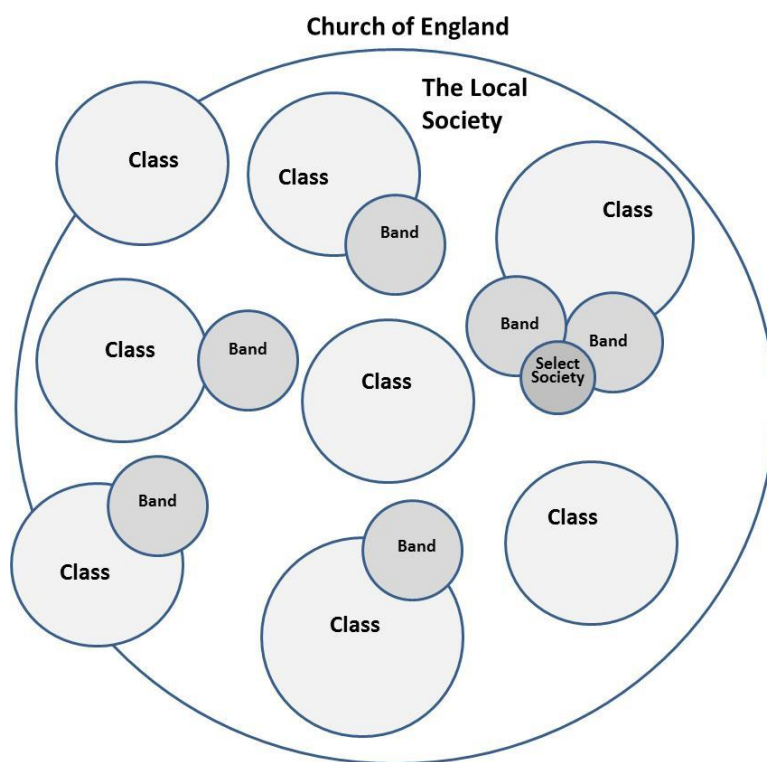


Figure 1 – Class, Band, Select Society System in Methodism

Eventually, over a hundred thousand people participated in Wesley's Methodist societies and small group system. Snyder reports, "by the time Methodism had reached 100,000 members at the end of the century, the movement must have had over 10,000

<sup>30</sup> Howard A. Snyder, *The Radical Wesley: The Patterns and Practices of a Movement Maker* (Franklin, TN: Seedbed Publishing, 2014), Kindle Locations 1069-1071.

<sup>31</sup> Howard A. Snyder, *The Radical Wesley: The Patterns and Practices of a Movement Maker* (Franklin, TN: Seedbed Publishing, 2014), Kindle Locations 1072.

class and band leaders with perhaps an equal or larger total of other leaders.” Here are the key facts:

- 1738 movement began
- 1768 forty circuits with 27,341 members
- 1778 sixty circuits with 40,089 members
- 1788 99 circuits with 66,375 members
- 1798 149 circuits with 101,712 members<sup>32</sup>

The effectiveness of the class and band system employed by Wesley has been highly acclaimed in its transformative effects on the making of disciples. As Michael Henderson said in his essential book, *A Model for Making Disciples – John Wesley’s Class Meeting*:

The class meeting encapsulated several of the key principles of the New Testament Christianity: personal growth within the context of intimate fellowship, accountability for spiritual stewardship, ‘bearing one another’s burdens,’ and ‘speaking the truth in love.’ It serves now as a model for those who have accepted the command of Jesus to make disciples. And, it provides useful insights about those processes by which Christian disciples learn to ‘do everything that I (Jesus) have commanded.’<sup>33</sup>

In a review of some of the key principles of Henderson’s book, Alison Morgan notes the following:

At the centre of the transforming methodology of Methodism was the class meeting. It provided the following key elements toward the success of the entire system:

1. It furnished the environment in which cognitive concepts could be experimentally or experientially tested.

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<sup>32</sup> Howard A. Snyder, *The Radical Wesley: The Patterns and Practices of a Movement Maker* (Franklin, TN: Seedbed Publishing, 2014), Kindle Locations 944-946.

<sup>33</sup> D. Michael Henderson, *A Model for Making Disciples: John Wesley’s Class Meeting* (Anderson, IN: Evangel Publishing House, 2005), 14.

2. It served as a purging or pruning instrument to keep 'dead wood' out of the society.
3. It was a training ground for leaders.
4. It was a point of entry capable of incorporating large numbers of new people quickly.
5. It financed the movement through penny collections.
6. Its accounting system provided a constant and immediate record of the strength and size of the movement.
7. It forced 100 percent mobilization and participation of the membership.
8. It gave every member a voice in the affairs of Methodism.
9. It allowed people to practice speaking their inner feelings.
10. It provided the milieu for resolving conflicts within the society by immediate face-to-face confrontation.<sup>34</sup>

Alison's review of Henderson's work continues to succinctly highlight additional principles as to why the Wesley class system was so effective. Wesley's transformational philosophy was based on eight foundational principles:

1. Human nature is perfectible by God's grace.
2. Learning comes by doing the will of God.
3. Mankind's nature is perfected by participation in groups, not by acting as isolated individuals.
4. The spirit and practice of primitive Christianity can and must be recaptured.
5. Human progress will occur if people will participate in 'the means of grace'
6. The gospel must be presented to the poor.
7. Social evil is not to be 'resisted' but overcome with good.
8. The primary function of spiritual/educational leadership is to equip others to lead and minister, not to perform the ministry personally.<sup>35</sup>

Morgan's review continues to note the value of how the Methodist small groups developed new leaders and mobilized the army of believers to affect the world. She notes that leading members of one group were always participants in the next group up the ladder—i.e. a class leader was always a band member, whose leader was a member of the

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<sup>34</sup> Alison Morgan, "Notes January 2014 of A Model for Making Disciples – John Wesley's Class Meeting by Michael Henderson", accessed December 18, 2015, <http://www.alisonmorgan.co.uk/Henderson%201997.pdf>.

<sup>35</sup> Alison Morgan, "Notes January 2014 of A Model for Making Disciples – John Wesley's Class Meeting by Michael Henderson", accessed December 18, 2015, <http://www.alisonmorgan.co.uk/Henderson%201997.pdf>.

select society. This led to a continuous leadership development engine. Similarly, the point of entry to all this was “behavioral change, followed by affective, aspirational and rehabilitative functions.” Groups were graded by readiness for advancement and all members were required to speak and participate. Standards were enforced by excluding members for non-compliance. Individualized care, multiple accountability, and the emphasis on behavioral change further enhanced the effectiveness of the system.<sup>36</sup>

It should be noted that, as successful as these groups were in the eighteenth century, after John Wesley died the spiritual nature of these groups under the guidance and power of the Holy Spirit subsided. They become increasingly more institutionalized, adding additional rules. As a result of the loss of the Spirit, they became dead in terms of their spiritual impact. This was the beginning of the decline of Methodism and its trend toward liberalism. Wesley himself had feared that meetings would become a mere formality, knowing that they had a fixed agenda. He feared that “the danger of a catechetical format of question and answer would become repetitive and routine.”<sup>37</sup> Any ministry attempting to form high-impact small groups as a foundation for transformational education today must be careful to include the present work of the Holy Spirit in its program.

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<sup>36</sup> Alison Morgan, “Notes January 2014 of A Model for Making Disciples – John Wesley’s Class Meeting by Michael Henderson”, accessed December 18, 2015, <http://www.alisonmorgan.co.uk/Henderson%201997.pdf>.

<sup>37</sup> David Lowes Watson, *The Early Methodist Class Meeting: Its Origins and Significance* (Nashville, TN: Discipleship Resources, 1985), 110.

### **Wesley's Theological Periscope**

Wesley's soteriological understanding has some bearing on the theological framework in which many supernatural schools of ministry operate. Wesley believed that man could have enough faith in Christ theologically to attain justification before God. But unless it was taught as part of the salvation package, he believed it was possible for man to not enter into a full revelation of the experiential reality of God's love, their true identity as a saint, and the enabling power of the Holy Spirit. In other words, he believed that an encounter with the Father's love, a revelation of practical freedom from sin, and the empowering presence of the Spirit may not occur at conversion, but at a subsequent time by means of faith and an entire surrender of the old man.

Wesley had language for this experiential awareness of God's love, the Spirit's power, and one's full identity in Christ. He called it entire sanctification, or Christian perfection. This language was not meant to imply that a person no longer had the capacity to sin, but that the sin nature was removed from the person. Therefore, believers could experience practical freedom from sin, combined with an experiential awareness of their authoritative and powerful new nature in Christ through the Holy Spirit.

Dr. Luther O'Conner at United Theological Seminary illustrates Wesley's theology with the following chart.<sup>38</sup>

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<sup>38</sup> Luther, O'Conner, Wesleyan Soteriology Slide Presentation, presented April 5, 2017 in the DMin program.

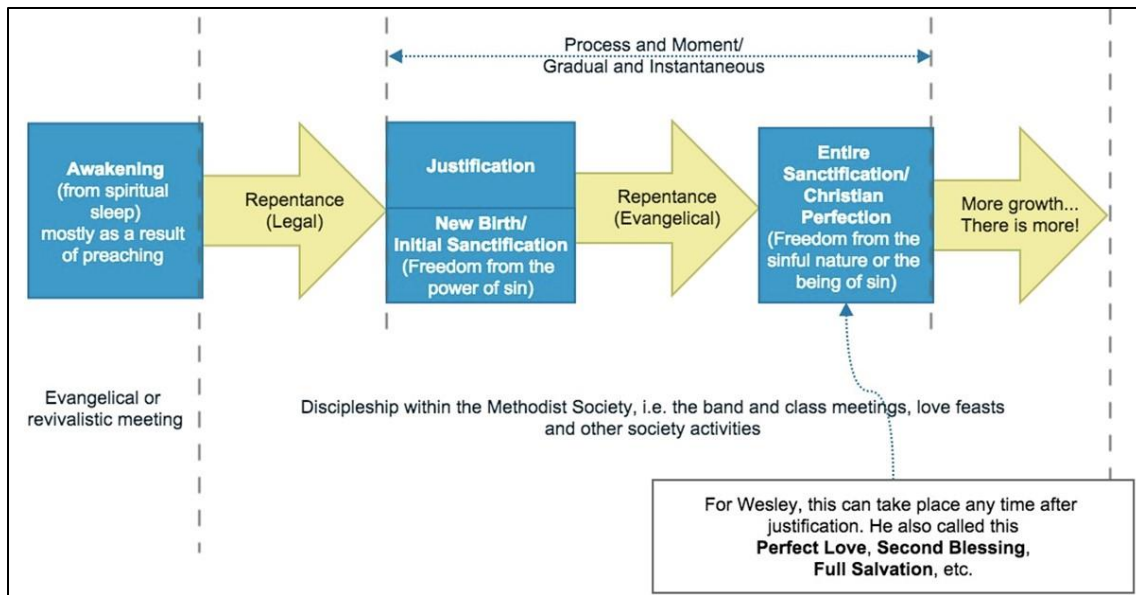


Figure 2 – Wesleyan Process of Sanctification

Wesley's theological position is a close articulation of the underlying theology of transformation at supernatural schools of ministry. These schools believe that followers of Christ must understand their true identity and authority in Christ as saints, and that they co-labor with God on earth by responding to God's voice and initiative. They also believe that an experiential encounter with the Father's love and empowering presence of the Holy Spirit is essential to walking without religious striving and performance.

### Principles for Transformative Education

Several principles can be learned from this study on the roots of Methodism, Wesley's theology, and the development of class and band groups to further revival. These principles may be applied to supernatural schools of ministry by giving us insight as to how similar types of groups might be used to create transformative disciples. In my view, fifteen key principles can be gleaned from Wesley's practice of instituting high-impact covenantal small groups into a transformative discipleship program. These are:

1. Discipleship as the goal: The goal of small groups in this context is to make disciples, not to simply have fellowship, care for people, or gather for missional purposes such as evangelism. The emphasis of the group should be to help make believer's relationship with Christ affect all of life. When disciples are made, they will naturally and organically make disciples of others. This focus on discipleship also places pastors, teachers, evangelists, and the other five-fold leaders in their true biblical role as equippers to set the saints in their own place of ministry.
2. Intimate, transparent relationships: High-impact small discipleship groups create intimate relationships, which in turn develop the deep trust, sharing, and transparent life sharing necessary for true transformative change. Disciple making is not a program, but the fruit of genuine intentional relationship in Christ. These groups provide for intergenerational exchange and spiritual fathering which are part of the apostolic mandate (see 1 Cor 4:17). Programs such as a Sunday school or training class, in contrast to a relational covenant discipleship group, tend to be information and knowledge-based and have a low level of relationship and accountability. Therefore, these programs actually tend to hinder the transformation process.
3. Accountability: Groups with growth intentionality, a fathering mindset and covenant accountability provide the grounds for lovingly speaking truth into the lives of others. Not only is there intentional encouragement, prayer, and challenge, but a forum for truth to be spoken in love and the relational covenant of spiritual family to stand with people. These groups provide the necessary love and safety and break down the walls of fear that result in hiding. These groups also

provide personal attention to each believer's particular growth needs in a way that calls the believer to die to self and live fully for Christ.<sup>39</sup>

4. Incorporation of the biblical message: Discipleship groups also provide a forum for instructing believers in the methods of God's grace and the biblical truths that lead to transformation. It is here that the word of God can be talked about and processed in a two-way exchange, rather than the one-way exchange found in a classes, instructions, or sermons.
5. Spiritual disciplines: Wesley showed us that practicing the disciplines of intimacy with Christ in relationship with others leads to change. We note that there must be caution for this to not become legalistic. Rather, it must flow naturally from love and the leading of the Spirit. Just as Paul talked about an athlete exercising discipline in all things (1 Cor 9:25), so also the writer of Hebrews (Heb 5:12) encourages believers to move beyond milk-drinking Christianity to that of eating solid meat. The disciplines found in a discipleship group aide the believer in feeding on solid meat and the process of going deeper in Christ.
6. Welcoming the Holy Spirit: The spiritual aspects surrounding the development of the class and band groups in Methodism showed us that the necessary power of the Spirit, the experience of God's love, and the Spirit's role in the sanctification process. Deep down, people need supernatural encounters with God in order to tear down the wounded, legalistic, and orphaned structures of the heart. The Spirit of adoption is an active experiential work. It is a dynamic partnering relationship

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<sup>39</sup> Greg Ogden, *Transforming Discipleship: Making Disciples a Few at a Time* (Downers Grove, IL: IVP Books, 2003), 43.



where the Spirit of God works with the human spirit experientially to establish believers in their identity as sons and daughters of God. Romans 8:15-16 in the NASB reads, “For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!’ The Spirit Himself testifies with our spirit that we are children of God.”

7. A place for the priesthood of believers to manifest: Discipleship groups provide a place for every member to participate, to love, to serve, to minister, and to use their gifts to serve God and others. This, in turn, leads to deeper growth. “The Scriptures picture the church as full of proactive ministers,” in contrast with the reality today “that a majority of church members are passive recipients.”<sup>40</sup> It becomes a leadership training vehicle as evidenced by the preachers that Wesley raised up through his covenant discipleship groups in Methodism.
8. A countercultural force: The sons of God are meant to impact culture by releasing heaven’s culture. Greg Ogden in his work, *Transforming Discipleship*, notes that the reality we see in the church today is that of “isolated individuals whose lifestyle and values are not much different than those of the unchurched.”<sup>41</sup> Covenant groups encourage a countercultural lifestyle through accountability, encouragement and the practice of running with others doing the same.
9. Mirroring the way that Jesus built disciples: High impact covenant groups follow the method Jesus used in discipling the twelve (a class) and the three (a band).

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<sup>40</sup> Greg Ogden, *Transforming Discipleship: Making Disciples a Few at a Time* (Downers Grove, IL: IVP Books, 2003), 24. Greg’s work provides a wealth of understanding of triads and small groups in effective biblical transformation. It is a highly recommended read for the serious student of transformation.

<sup>41</sup> Greg Ogden, *Transforming Discipleship: Making Disciples a Few at a Time* (Downers Grove, IL: IVP Books, 2003), 29-30.

Jesus used a small group to model the Kingdom, discuss it, and to empower, commission and train his followers in their identity and launch them in a charismatic mission to take the Kingdom of God to the world around them. He then ensured the Holy Spirit would come upon them to empower them for this work. Is it possible, we ask, for groups to be like this today? I would argue the answer is an emphatic yes!

10. Internalization: Newcomers to the faith are typically flawed and faithless initially.

But, they can be turned into mature disciples by knowing Jesus and His ways, in depth, through contact with Him and other true sons and daughters in purposeful proximity. Discipleship is not about information transfer, but the imitation of another, life to life. It is easy to get lost in a crowd, but the demands of discipleship require that believers pay the price of personal investment, become known, and are open to having their lives examined and corrected. This best occurs in the context of accountable relationship, submission to a mature spiritual leader, and peers doing the same.

11. Multiplication: The fruit of these transformative covenant groups led to vital evangelism in Methodism. Evangelism is the result of the personal investment of an on-fire actively minded disciple. Eugene Peterson's humorous overstatement puts it in perspective: "Jesus, it must be remembered, restricted nine-tenths of his ministry to twelve Jews because it was the only way to redeem all Americans."<sup>42</sup>

12. Empowerment: Covenant groups also serve to empower believers in their gifts and abilities. Everyone is a participant, and everyone is called to rise to their

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<sup>42</sup> Eugene Peterson, *Traveling Light* (Downers Grove, IL: InterVarsity Press, 1982), 182.

potential. This is more effectively accomplished in groups rather than one-way focused, low-relationship training classes.

13. Hebraic dialogue: Covenant groups provide the forums for real-life question and answer dialogue between peers and with spiritual mentors. This dialogue is peppered with the Scripture, with personal testimony, and the wisdom that older in the faith spiritual parents can provide younger disciples.

14. A forum for God's entire surrender and encountering God's love: As noted by Wesley, the present experience of God the Father's love, the dynamic infilling of the Spirit, and life-changing encounters with the manifest presence of God are essential. According to Wesley, not all catch this reality at conversion. The Christian's life was to be one of power over sin and active faith—faith working by love. The small covenant groups we propose can accomplish this purpose, provided that this dimension is valued and teaching and dialogue moves towards an encounter.

15. The emphasis on behavior, action and personal mission: In the groups we propose, groups members should be required to participate in the group and to be personally involved in ministering the gospel of the Kingdom to others outside the church. These groups are meant to encourage active love and mission. This mission also includes practical works of service and ministry to the poor, if Wesley's example is to be followed.

### **Application to Research Design**

I would summarize the contribution that small covenant discipleship groups perform in schools of ministry or church discipleship programs as follows. Covenant discipleship groups are small, high-impact, intimate groups with deep accountable relationships. These groups must emphasize the presence of God, exposure to the truth of God's word, exposure to the supernatural power of God, the love of God, and the ministry of the Holy Spirit. There is also to be practical and missional activity as part of the normal life of group members. When purposefully implemented, covenant discipleship groups have the potential for rapidly building spiritually healthy, on-fire, genuine disciples of Christ.

In the context of this doctrinal project, it would appear evident that incorporating some form of covenant discipleship groups, similar to those of the Moravian and Wesleyan model of class and band groups, would be essential for supernatural schools to implement. While I do not concur with the use of the almost liturgical repetitional approach employed by Wesley, the merit of this repetitional model, which we also saw employed in the Deuteronomy 6:1-9 passage, instructs us that supernatural schools must repeatedly and incisively instill the core Kingdom values, victorious mindsets, identity in Christ, intimacy with God and the other aspects of transformative Kingdom education. The fifteen aspects of Wesley's groups listed above should be considered as group goals:

- Discipleship as the purposeful intention
- Intimate, transparent relationships
- Accountability
- Incorporation of the biblical message

- Development of spiritual disciplines
- Welcoming the Holy Spirit
- A place for the priesthood of believers to manifest
- A seed bed for a countercultural force in society
- Mirroring the way that Jesus built disciples
- Internalization
- Multiplication
- Empowerment
- Hebraic dialogue
- A forum for encountering God's love and entire life surrender
- The emphasis on behavior, action and personal mission

Questions on the impact of small groups were incorporated in the research design and the questionnaires that we gave students at the studied schools of supernatural ministry. Aspects of the above characteristics were also watched for in the open-ended interviews and focus group interactions. Interestingly, the reader will see that the impact of small groups was listed as one of the highest transformative ingredients by students attending the schools that were studied. Before we move to the study itself, one more field must be examined: the theology behind transformation, the Kingdom of God, and the role of the Holy Spirit. This follows in the next chapter.

## **CHAPTER FOUR**

### **THEOLOGICAL FOUNDATIONS**

#### **Introduction**

In my biblical and historical foundations research, I discovered several important factors in transformation. Some of the most important were: 1) supernatural encounters with God, 2) practical activation, 3) training a disciple to follow the model of Jesus Christ, 4) spiritual parenting by a mentor, and 5) vital participation in a high-impact covenant discipleship group. These factors were discussed in those chapters.

This chapter builds on those foundations by discussing additional factors that bring about transformation in a disciple's life. I also discuss a theology of the Kingdom of God, the role of the Holy Spirit, and how transformation occurs from a theological perspective. By design, this chapter is more practical in nature. I am seeking to discover necessary elements in the transformation journey leading to appropriate research design and, at the same time, offering practical advice to supernatural schools of ministry.

The chapter is long; perhaps a book in itself! However, I believe much of this theology will be helpful to directors of discipleship programs or supernatural schools of ministry. More casual readers may wish to skip to pages at the close of the chapter if they simply wish to glean the highlights extracted from this in-depth theological study.

In preparation for writing this chapter, I spent many hours reading the biblical story; tracing the lives of many individuals and looking for common threads as to how

God called, transformed, and moved people along their journey of Kingdom maturity. I observed characters like Daniel, Esther, Jonah, Samuel, Abraham, Jacob, Moses, Joshua, Jeremiah, Ezekiel, David, Hezekiah, Elijah, and Elisha in the Old Testament. In the New Testament, I examined the life of Jesus, Peter, John, Paul, Timothy, and other minor characters. I even observed outsiders like Nebuchadnezzar, Pharaoh, and Naaman, as well as characters that failed in their assignments such as Eli, Saul, and the bad kings of Israel and Judah. These latter characters shed insight as to why transformation may fail in the God-human interaction.

Throughout my study, I found that the factors involved in God's process of personal transformation are remarkably consistent throughout the entire Bible. Similarly, so are God's instructions regarding how the lifestyle of the Kingdom is passed to successive generations. What follows are some key observations about the Kingdom of God, the work of the Holy Spirit, and the transformation process. I am focusing my comments in the following areas and in this order:

#### Section 1: A Theology of the Work of the Holy Spirit

- The Empowering Presence of the Holy Spirit
- Signs, Wonders, and Miracles as Power Demonstrations of the Gospel
- Healing and Deliverance
- Spiritual Gifts
- Cessationism versus Continualism
- Summary Implications: Apostolic Life in the New Covenant Spirit

#### Section 2: A Theology of the Kingdom

- The Kingdom of God Defined

- Core Values and Practices of the Kingdom
- Kingdom Eschatology
- Summary Implications for Schools of Supernatural Ministry

### Section 3: A Theology of Kingdom Transformation

- Transformation Defined
- God's Means in Kingdom Transformation
- Biblical Goals of Kingdom Transformation
- The Process of Kingdom Transformation
- Kingdom Transformation Accelerators
- A Theoretical Perspective on Transformation from the Field of Education
- Summary Implications for Schools of Supernatural Ministry

### Section 4: Fourteen Principles for Transformative Kingdom Education

#### **Section 1: A Theology of the Work of the Holy Spirit**

The work of the Holy Spirit is essential in changing the life of a disciple of Christ. The Spirit sanctifies, empowers, ministers grace, and reveals the ministry of Jesus to His followers. Schools of supernatural ministry and discipleship paradigms must include a healthy dose of the active ministry of the Holy Spirit in their programs. Below I discuss several aspects of this training on the Holy Spirit.

#### *The Empowering Presence of the Holy Spirit*

The power behind all the Kingdom works of Jesus, those of the apostles, and those of the subsequent believers in church history is the Holy Spirit (1 Cor 12:1-9). The



power of the Holy Spirit is essential in the spiritual discernment and reception of gospel truth (1 Cor 2:10-16), for the demonstration of the Kingdom (Mt 10:5-8), and in the Kingdom transformation/sanctification journey of an individual (1 Pt 1:2; Rom 15:16).<sup>1</sup>

Jesus was a model of the Spirit-filled man, the Anointed One, full of the Spirit (Is 11:1-2; Lk 4:17-18). The Spirit came on Jesus at His baptism (Lk 3:22) and remained upon Him (Jn 1:32). The Bible says that Jesus was continually filled with the Holy Spirit from that time on, and that the Spirit empowered His ministry (Lk 4:1, 14, 18). Jesus is the model for believers today. By implication, the empowering presence of the Spirit of God is essential for all followers of Christ. The indwelling presence of the Spirit of God causes believers to be born again, while the empowering presence of the Spirit comes upon believers for a ministry of power. The Gospel of John speaks exclusively about the indwelling presence of the Spirit, while Luke and Acts focus on the empowering presence of the Spirit.<sup>2</sup>

Some scholars, like James Dunn, argue that the infilling/indwelling presence and the empowering presence of the Spirit are the same event, both occurring when a believer first accepts Christ.<sup>3</sup> Dunn, like other Evangelicals would define the baptism of the Spirit

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<sup>1</sup> See Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, England.: Zondervan, 1994). Wayne's chapters on pneumatology and the gifts of the Holy Spirit is the best theological resource on the Holy Spirit. See Henry I. Lederle, *Theology with Spirit: The Future of the Pentecostal-Charismatic Movements in the 21st Century* (Downers Grove, IL: Word & Spirit Press, 2010), chapters 4-6, and the *Gospel of the Kingdom: Scriptural Studies in the Kingdom of God*, by George Eldon Ladd referenced in the bibliography.

<sup>2</sup> Peter Young, *Kingdom Ministry Training; How to Make the Supernatural Natural in the World Around You* (Denver, CO: BridgeWay Church Publishing, 2017), 41-43.

<sup>3</sup> James D. G. Dunn, *Baptism in the Holy Spirit: a Re-Examination of the New Testament Teaching On the Gift of the Spirit in Relation to Pentecostalism Today* (Philadelphia, PA: Westminster John Knox Press, 1977), 11, 25.

as a singular unconscious event that happens to all believers at conversion.<sup>4</sup> He writes regarding Luke's texts in the Book of Acts that Luke use many words as equivalent ways of the describing the same initial reception of the Spirit (baptized, coming upon, filled, poured out, received, given, fell on) to better describe the majesty and richness of one single experience. He states his thesis in this way:

Luke knows of no other coming of the Spirit than described in these phrases. In all the key incidents Luke says nothing of an earlier coming of the Spirit which he describes in various ways. In other words, in every one of the 23 occurrences which the Pentecostal claims for his second distinctive work of the Spirit, Luke is describing what is for him the first coming of the Spirit.<sup>5</sup>

Other scholars disagree with Dunn. They argue that the “coming upon of the Spirit in power” is a distinct work of grace separate from the indwelling of the Holy Spirit.<sup>6</sup> Still others conclude that there is truth in both camps and that the coming upon of the Spirit to empower witness and ministry may come through multiple distinct events when the Spirit of power is needed.<sup>7</sup>

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<sup>4</sup> R.T. Kendall, *Holy Fire: a Balanced, Biblical Look at the Holy Spirit's Work in Our Lives* (Philadelphia: Charisma House, 2014), 131. John R. W. Stott, *Baptism and Fullness: the Work of the Holy Spirit Today*, 3rd ed. (Philadelphia, PA: IVP Books, 2006), 48-51.

<sup>5</sup> James D. G. Dunn, *Baptism in the Holy Spirit: a Re-Examination of the New Testament Teaching On the Gift of the Spirit in Relation to Pentecostalism Today* (Philadelphia, PA: Westminster John Knox Press, 1977), 71.

<sup>6</sup> See: Frederick Dale Bruner, *A Theology of the Holy Spirit* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1970), 92, 323-341. Howard M. Ervin, *Conversion-Initiation and the Baptism in the Holy Spirit: A Critique of James D.G. Dunn, Baptism in the Holy Spirit* (Peabody, MA, Hendrickson Pub., 1984), 54-78. Ervin argues an ontological conversion experience and a functional Spirit baptism subsequently. R.T. Kendall, *Holy Fire: a Balanced, Biblical Look at the Holy Spirit's Work in Our Lives* (Philadelphia: Charisma House, 2014), 134. Kendall argues that the subsequent coming on of the Spirit was consciously sought and came after they believed.

<sup>7</sup> Randy Clark, *Baptism in the Holy Spirit* (Philadelphia, PA: Apostolic Network of Global Awakening, 2011), Kindle Version location 58 and 265. Larry Hart, “Spirit Baptism: A Dimensional Charismatic Perspective,” in Ralph Del Colle et al., *Perspectives on Spirit Baptism: Five Views* (Philadelphia, PA: B&H Academic, 2004), 105-180.

In my opinion, multiple fillings in power, found after conversion, appear to be the witness of the biblical text. Luke closes his Gospel and begins Acts with the promise that all of Jesus' disciples would receive the "coming upon" of the Spirit for power (Lk 24:49; Acts 1:4-8). However, the reception of the Holy Spirit for these same occurred just after Jesus arose in the upper room (Jn 20:22). The mighty Spirit baptism in power promised by Jesus did occur shortly thereafter (Acts 2:1-4). Following this time, a fresh infilling of the Holy Spirit, with resulting power, occurred again in Acts 3, and once again in Acts 4 (Acts 3:1-10, 4:8, 4:31). It appears to be both repeatable and normative for all believers to have repeated experiences with the Holy Spirit with resulting expressions of power (see Acts 2:17-19, 6:3, 9:17, 10:45-46, 19:6).

The Apostle Paul and other NT writers also affirm in their teachings that the power of the Holy Spirit is essential for a Kingdom disciple, as are the gifts of the Holy Spirit. 1 Corinthians 2:1-5 says:

When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God. For, I resolved to know nothing while I was with you except Jesus Christ and Him crucified. I came to you in weakness and fear, and with much trembling. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power.

Indeed, church history has shown us that the power of the Holy Spirit, evidenced by healings, miracles, and gifts of the Spirit never ceased, but has continued in an uninterrupted fashion throughout the ages.<sup>8</sup> Therefore, whether there is one reception/baptism of the Spirit, or multiple filling and empowering experiences in the Spirit, one thing is clear believers need the empowering presence of the Holy Spirit for

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<sup>8</sup> See Eddie Hyatt *2000 Years of Charismatic Christianity*, (Lake Mary, FL: Charisma House, 2002).

effectiveness in ministry! The implications of this truth are huge. Transformative Kingdom education must create an environment where the ministry of the Holy Spirit is taught, His Presence is welcomed, and opportunity for multiple fillings and impartation of the Spirit's manifold grace can occur.<sup>9</sup>

*Signs, Wonders, and Miracles as Power Demonstrations of the Gospel*

As I have just argued, the fullness of the Spirit results in power, and this power is meant for ministry and witness. The Kingdom embodies God's ruling power in action. Notice Jesus' words in Matthew 12:28; "but if I cast out demons by the Spirit of God, then the Kingdom of God has come upon you!" The very nature of the Kingdom is that it does not merely consist of words, but also of power (1 Cor 4:20). Dr. Jon Ruthven argues, "miracles manifest the essential core activity of His mission: to displace the physical and spiritual ruin of the demonic kingdom by the wholeness of the Kingdom of God."<sup>10</sup> Romans 15:17-19 confirms that miracles and the power of God were expected to accompany the ministry of the Gospel. This verse reads:

Therefore, I glory in Christ Jesus in my service to God. I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done by the power of signs and miracles, through the power of the Spirit. So, from Jerusalem all the way around to Illyricum, I have fulfilled the gospel of Christ.

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<sup>9</sup> This is accomplished through inviting Holy Spirit to come in the classroom, providing time and space for His leadership, presence, gifts, and works to be sensed, practiced and encountered by the students in group, the classroom, worship, prayer, etc. The value must be taught and deference to the leadership of the Spirit is essential.

<sup>10</sup> Jon Mark Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Post-Biblical Miracles--Revised and Expanded Edition*, (Tulsa, OK: Word & Spirit Press, 2011), 101.

The Reformers originally translated the word “fulfilled” in Romans 15:19 as, fully “preached” or fully “proclaimed” the gospel. But, the word “preached/proclaimed” is not in the original Greek text! Rather, the word used, *plērōō*, means fulfilled, completed, consummated, or rendered to its fullness.<sup>11</sup> The Reformer’s translation, therefore, reflects a bias that preaching is the means by which the gospel is advanced. In fact, based on the direct teaching of this verse in context, it is both the prophetic utterance of the gospel and the accompanying power, miracle, deed, action, or supernatural work that authenticates the gospel message. To have it proclaimed without accompanying supernatural deeds or manifest works is an incomplete presentation of the gospel of the Kingdom of Jesus Christ!<sup>12</sup>

This concept, that the power of God made manifest is an essential part of the gospel presentation, is a crucial aspect of understanding the theology of the Holy Spirit and signs and wonders for a practical vantage point. It defines our assignment. For example, the Apostle Peter’s summary statement of Jesus’ ministry in Acts 1:38 was, “You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him.” Similarly, Hebrews 2:3-4 reiterates the need for the power of the Spirit in witness. It reads, “this salvation, which was first announced by the Lord, was confirmed to us by those who heard him. God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will.” The

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<sup>11</sup> Joseph Thayer and James Strong, “*plērōō*,” Thayer’s Greek-English Lexicon of the New Testament: Coded with Strong’s Concordance Numbers, (Nashville, TN: Hendrickson Publishers, 1995).

<sup>12</sup> Jon Mark Ruthven, *What’s Wrong with Protestant Theology? Tradition vs. Biblical Emphasis* (Tulsa, OK: Word & Spirit Press, 2013), 186-187.

late John Wimber expressed that “power encounters authenticate conversion experiences” in a way that intellectual assent cannot.<sup>13</sup> Therefore, the powerful demonstration of the Spirit in works of God, signs, and wonders should accompany the gospel message.

### *Healing and Deliverance*

Healing and deliverance are part of the signs of the Kingdom and serve to validate the gospel message. For this reason, they are essential elements in the ministry repertoire of every believer. The ministry of healing and deliverance is based on solid Scriptural and theological foundations, both past and present.<sup>14</sup> Jesus’ primary demonstrations of the Kingdom were healing and deliverance. Matthew 4:23-24 states well the nature of healing and deliverance in Jesus’ ministry:

Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people. The news about Him spread throughout all Syria; and they brought to Him all who were ill, those suffering with various diseases and pains, demoniacs, epileptics, paralytics; and He healed them.

When Matthew told the stories of various healing and deliverance miracles of Jesus in his Gospel, he made this summary statement regarding Jesus’ ministry: “When evening came, many who were demon-possessed were brought to Him, and He drove out the spirits with a word and healed all the sick. This was to fulfill what was spoken through the prophet Isaiah (quoting Isaiah 53:4) “He took up our infirmities (*astheneia* =

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<sup>13</sup> Gary Grieg and Kevin Springer, eds., *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used by Jesus and the Early Church Meant for the Church Today?* (Ventura, CA: Regal Books, 1993), 148.

<sup>14</sup> Bill Johnson and Randy Clark, *The Essential Guide to Healing: Equipping all Christians to Pray for the Sick*, (Bloomington, MN: Chosen Books, 2011), 53.

weakness, illness, frailty of body or soul) and carried our diseases” (*nosos* = diseases) (see Mt 8:16-17, parentheses mine).

Jesus gave His disciples the power and authority to minister in the same way that He did. In His initial commissioning of His disciples, Luke describes it in this way: “He called the twelve together, and gave them power and authority over all the demons and to heal diseases. And He sent them out to proclaim the Kingdom of God and to perform healing” (Lk 9:1-2). The book of Acts, the rest of the NT, and church history have shown us that healing and deliverance are still ministries that Christians should still practice in various forms today. Therefore, we conclude that healing and deliverance must also be part of the transformative educational paradigm in schools of supernatural ministry.

### *Spiritual Gifts*

The exercise of spiritual gifts is also a normative practice for every believer in the Kingdom of God. Scripture tells us that every believer has spiritual gifts, and that they are imputed according to grace apportioned by God toward them (1 Cor 12:11; Rom 12:6-7). They are spiritual in nature (*pneumatikon*), not naturally-based (1 Cor 12:1). They represent differing measures of grace (*charismaton*), but the same Spirit (1 Cor 12:4). They constitute acts of service (*diakonion*) toward others from the Lord (1 Cor 12:5). They are the effectual workings (*energmaton*) of God (1 Cor 12:6), accomplishing tangible results. Finally, they are a manifestation (*phanerosis*) of the Spirit given for the common good (1 Cor 12:7).<sup>15</sup>

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<sup>15</sup> Peter Young, *Kingdom Ministry Training; How to Make the Supernatural Natural in the World Around You* (Denver, CO: BridgeWay Church Publishing, 2017), 72-74.

Further, spiritual gifts are given in diversity of form just as the Lord determines.

First Corinthians 12:8-11 reads:

For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; to another faith by the same Spirit, and to another gifts of healing by the one Spirit, and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually just as He wills.

Spiritual gifts seem to be both situational and constitutional in nature.<sup>16</sup> Those who hold that gifts are given all at once by the Spirit at conversion and are retained by a person throughout his or her lifetime are said to hold the “constitutional view.” Those who hold that gifts of the Spirit simply manifest whenever spiritual gifts are needed for each situation, hold to a “situational view.”

The evidence of various NT texts seems to indicate spiritual gifts are both constitutional and situational. People seem to be characterized by effective workings in certain God-given ministries, callings, or offices. As such, they are called by the name prophet, healer, miracle worker, etc. based on the repeated evidence of fruit in these areas and it is also affirmed that not everyone carries those titles as different people carry different gifts (see 1 Cor 12:27-30). However, other NT texts would appear to indicate that spiritual gifts may also be situational; meaning they come to a person as the need arises or as God chooses to distribute them in the moment. So, for example, Zechariah in Luke 1:67-79 prophesied about John the Baptist and Jesus, although he was not known as

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<sup>16</sup> This theory was first proposed by John Wimber. Wimber’s material on spiritual gifts, cessationism, and the works of the Spirit are not published in a book form. They are included on a 1985 cassette teaching series; see John Wimber, *Spiritual Gifts Seminar (12 Tapes)* (Anaheim, CA: Vineyard Ministries International, 1985), Tape 3. See also an accompanying notes and study booklet, John Wimber, *Spiritual Gifts Seminar Volume 1 and 2 (Introduction to Spiritual Growth and Gifts Cessation or Continuation Etc.)* (Anaheim, CA: Vineyard Ministries International, 1985).



a prophet. Similarly, Elizabeth had a word of knowledge about Jesus being the Lord when she first saw Mary; a seeming situational gift to confirm the Divine conception. In the same way, Simeon, “moved by the Spirit” in the moment, goes to the temple courts when Jesus is being presented and makes a prophetic declaration. So also, the Apostle Peter had a word of knowledge in the situation of the deception of Ananias and Sapphira in Acts 5 and a vision (like a seer prophet) in Acts 10 for the situational need of Cornelius and his household, although Peter is not known for his gift of prophecy, but is rather known for his constitutional gift and calling to the ministry of apostle. Paul commanded believers to earnestly desire spiritual gifts, and especially that they might prophecy (see 1 Cor 14:1). Finally, Jesus said that he who is faithful in little is faithful in much. In context of this statement, He was saying more is given (which by inference could potentially include more spiritual gifts, which is this author’s experience, see Mt 25:23). Therefore, this author concludes that spiritual gifts are both constitutional and situational.<sup>17</sup>

The implication of this truth is huge. Believers should never be limited in stepping out in faith to follow the prompting of the Lord in ministry actions because they believe they do not have the necessary constitutional gifts. Too often believers defer the healing ministry to those they perceive as carrying healing gifts, or they step back from attempting to prophesy because they do not believe they have that gifting. But, if any gift can manifest situationally, as the need arises, it is incumbent for every believer to step out in faith and expect God to move supernaturally through them.

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<sup>17</sup> See also, Peter Young, *Kingdom Ministry Training; How to Make the Supernatural Natural in the World Around You* (Denver, CO: BridgeWay Church Publishing, 2017), 76-78.

*Cessationism versus Continuationism*

In the body of Christ today many argue that all gifts of the Spirit, especially those considered as more supernatural in nature, were unique to the early church apostolic era for the establishment of the church and no longer continue today. This viewpoint is called cessationism. Cessationists argue that the supernatural gifts and offices of the Holy Spirit ceased with the closing of the canon of Scripture in roughly 95AD. The other viewpoint argues that all the gifts and offices of the Spirit found in the ministry of Jesus and the early apostolic church continue in the church to this day. This viewpoint is called continuationism. At issue are differing conceptual frameworks regarding the *charismata* (spiritual gifts) in the New Testament. The controversy revolves around the role of prophecy, healing, miracles, deliverance, apostolic and prophetic offices, tongues, words of knowledge, words of revelation, and other gifts that reflect hearing the voice of God and seemingly more supernatural dimensions in their expression.<sup>18</sup>

Cessationists argue that the supernatural gifts of the Holy Spirit are no longer necessary to validate the gospel message, as we now have the penned Scriptures. For the cessationist, the principle of “*sola scriptura*” (Scripture alone) rules. They advocate that experience, supernatural expression, or miracles are no longer meant to be a validation of truth or reality. This anti-supernatural emphasis developed during the Reformation. The modern practice of using supernatural signs to validate the gospel message and the charismatic exercise of prophecy, which is the now present word of God, is vehemently

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<sup>18</sup> See Jon Mark Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Post-Biblical Miracles--Revised and Expanded Edition*, (Tulsa, OK: Word & Spirit Press, 2011), 64-72. See also Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts. Vol. 1*, Grand Rapids, MI: Baker Academic, 2011, 260.

rejected by the cessationist. These expressions are seen to violate the principle that Scripture alone determines all faith and understanding.

Dr. Jon Ruthven in his important work, *What's Wrong with Protestant Theology? Tradition vs. Biblical Emphasis* argues that Protestant theology was shaped in reaction to the abuses of merit-based Catholicism which was said to validate the truth of its teachings through citing ongoing supernatural gifts and miracles as occurring in the Catholic Church. Certainly, they argued, God would not validate false theology with signs and wonders! Protestants recognized the Scriptures did show that signs and wonders validated the teaching of Jesus in His day. Protestants, therefore, needed to reject the ongoing occurrence of supernatural gifts and miracles to discredit what they saw as the erroneous teachings of the Catholic Church. As a result, Protestant theological positions on the gifts of the Spirit were shaped by the need to invalidate the ongoing use of supernatural ministry, rather than an honest evaluation of the Scriptural witness. A strong anti-supernatural bias became the grid through which Scripture was viewed.

Protestant beliefs became a rigid set of doctrinal beliefs about grace and faith based solely on belief in the efficacy of God's word without the supernatural intervention of the Spirit other than illuminating this word. These beliefs limited the scope of grace to "unmerited favor", instead of its broader biblical meaning that includes the present working of the operative power of God.<sup>19</sup> The Reformers argued that the "merits" that the Catholic church taught were necessary to obtain in order to get out of Purgatory and into Heaven were not obtained by works as the Church taught, but as a free gift without

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<sup>19</sup> Jon Mark Ruthven, *What's Wrong with Protestant Theology? Tradition vs. Biblical Emphasis* (Tulsa, OK: Word & Spirit Press, 2013), 38.

regard to righteousness – hence “unmerited” favor. Grace is unmerited, but it is also the operative power of God for sanctification, power in witness, and signs and wonders (see Acts 4:33, 6:8, 14:3; Rom 15:15-19; 2 Cor 12:9; Eph 3:7).

Unfortunately, this anti-supernatural bias was further entrenched through the advent of Rationalism and the anti-supernatural bias of influential thinkers such as David Hume.<sup>20</sup> It was later solidified in Protestant theology by Benjamin B. Warfield in his seminal work *Counterfeit Miracles*.<sup>21</sup> The influence of this work cannot be underestimated. Most evangelical and reformed theology today flows from Warfield’s basic teaching that the supernatural gifts of the Spirit have ceased today.

Continuationists, on the other hand, seek to honestly look at Scripture without this Protestant anti-supernatural bias. They argue that there are no Scriptures that state or imply that the gifts of the Holy Spirit ceased in the early apostolic era, or are projected to cease before Christ returns. For example, John MacArthur, a leading teacher in the anti-supernatural dispensational movement today argues today that “the evidence of Scripture and history indicate that tongues ceased in the apostolic age.”<sup>22</sup> 1 Cor. 13:8-10 reads; “But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part, but when perfection comes, the imperfect disappears.” John MacArthur uses this text that tongues, words of knowledge, and prophecy will cease “prior to” the

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<sup>20</sup> Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts. Vol. 1* (Grand Rapids, MI: Baker Academic, 2011), Kindle Edition location 3906 and 3949.

<sup>21</sup> Benjamin B. Warfield, *Counterfeit Miracles* (New York, NY: Charles Scribner’s Sons, 1918).

<sup>22</sup> John MacArthur, “The Gift of Tongues,” Grace to You website, accessed June 25, 2017, <https://www.gty.org/library/articles/DD06/the-gift-of-tongues>. This is an article which is a summary of John’s argument in *Charismatic Chaos* (Grand Rapids: Zondervan Publishing House, 1992).

time “the perfect” (i.e., the eternal state) arrives.<sup>23</sup> I am confused how he concludes that the gifts cease prior to Christ’s return as the Greek text clearly says “when” (*hóta*) the perfect comes, not “prior to.”

Other cessationists argue that prophecy had to cease with the closing of the canon of the Scripture, since prophecy constitutes the Scripture itself.<sup>24</sup> Continuationists, however, believe that prophetic words (present *rhema* revelation) are subject to error in the delivery of the messenger and are not to be viewed on par with the authoritative word of God (*logos* revelation), which alone determines doctrine. They affirm the canon of the Scripture is closed and there is no new truth. Prophetic words must therefore be evaluated in the light of Scripture. The same can be said for the other supernatural gifts of the Holy Spirit. They may testify to God’s manifest presence and even validate the messenger bringing the truth. But, they do not validate the character of an individual, nor even a person’s theological accuracy. And yet, they serve as important and integral expressions of the Kingdom of God.

Therefore, prophecy can and should still be practiced. In fact, prophecy is encouraged (1 Cor 14:1). Similarly, the supernatural works of healing, words of knowledge, deliverance, miracles, tongues, and interpretation of tongues are to be practiced. They are still necessary and meant to be clear confirming signs accompanying the gospel of the Kingdom. Some continuationists argue that the works of the Kingdom, such as healing and deliverance, actually do more than validate the message. “They are

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<sup>23</sup> John MacArthur, “The Gift of Tongues,” Grace to You website, accessed June 25, 2017, <https://www.gty.org/library/articles/DD06/the-gift-of-tongues>.

<sup>24</sup> Robert L. Thomas, “Prophecy Rediscovered? A Review of ‘The Gift of Prophecy in the New Testament and Today,’” *Bibliotheca Sacra*, BSAC 149:593 (Jan 1992): 84-97.

the message.”<sup>25</sup> Jesus saves spiritually, heals physically, and delivers from spiritual affliction. This is the full scope of salvation.<sup>26</sup>

The scope of this chapter does not provide time to more deeply develop the theological position of continuationalism, to which this author firmly and unapologetically holds. The reader is referred to several important works that articulate a strong case for the ongoing presence and practice of the supernatural gifts of the Spirit.<sup>27</sup>

### *Summary: Apostolic Life in the New Covenant Spirit*

We have learned from our discussion thus far that God wishes believers to be continuously filled with the Holy Spirit and to have deep ongoing encounters with His empowering presence. Further, God intends to directly speak to His people through the

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<sup>25</sup> Don Williams, “A Biblical View of Discipleship”, in Gary Grieg and Kevin Springer, eds., *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used by Jesus and the Early Church Meant for the Church Today?* (Ventura, CA: Regal Books, 1993), 175-196.

<sup>26</sup> The reader is referred to the following NT texts where *sozo*, the Greek word for salvation, refers to spiritual salvation – Mk 13:13, 16:16, physical healing – Js 5:16; Mt 8:17; Lk 7:50, and deliverance – Lk 8:36; 2 Tm 4:18.

<sup>27</sup> See the following works all fully referenced in the Bibliography: *Miracles: the Credibility of the New Testament Accounts* by Craig Keener; *2000 Years of Charismatic Christianity* by Eddie Hyatt; *Israel’s Divine Healer* by Michael Brown; *The Spirit in the Gospels and Acts: Divine Purity and Power* by Craig Keener; *Strangers to Fire: When Tradition Trumps Scripture*, edited by Robert Graves (this book is an essential read and has the best scholarly and theological articles from twenty-six scholars that address all aspects of the continuationalist argument); *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used by Jesus and the Early Church Meant for the Church Today?*, edited by Gary Grieg and Kevin Springer; and *On the Cessation of the Charismata: The Protestant Polemic on Post-Biblical Miracles* by Jon Mark Ruthven; *When the Spirit Comes with Power* by John White; *Power Evangelism* by John Wimber; “*The Purpose of Signs and Wonders in the New Testament*” by D.A. Carson in *Power Religion: The Selling out of the Evangelical Church*, edited by Michael Horton; and “*A Better Way: The Power of the Word and Spirit*” in Horton, ed., *Power Religion*. Craig Keener in his work, *Miracles: The Credibility of the New Testament Accounts*, provides important historical and present manifestation of miracles across the earth today. Similarly, Eddie Hyatt in his work, *2000 Years of Charismatic Christianity*, traces the continued expression of the gifts of the Holy Spirit throughout church history, from the early church fathers, until the present day. Robert Graves in *Strangers to Fire* provides an outstanding collection of independent articles supporting the continuationalist position. It is excellent in refuting the cessationist position and its leading proponent today, John F. MacArthur who wrote *Strange Fire*.

Spirit placed upon them, with prophetic words of power in their mouth (Is 59:21 fulfilled in Acts 2:39). Power gifts of the Spirit, such as divine healing, deliverance, and miracles, did not cease with the early church but continue in their fullness today. Signs and wonders are meant to accompany a commission to minister in power, thus confirming the gospel message. Supernatural schools of ministry are to embrace this life in the Spirit.

## **Section 2: A Theology of the Kingdom**

### *The Kingdom of God Defined*

In its simplest form, a kingdom is that which a king governs owns, governs, protects, provides for, legislates, and watches over. It consists not only of land and people, but also the law, order, rules, principles, even the culture of the land. A king is an absolute sovereign, governing over everything that he rules with absolute power and authority. As such, a king has a physical, cultural, and even a spiritual realm that he oversees and in which he has authority. In a kingdom, everything is under the king's lordship, rule, character and influence. The people who live in the king's kingdom are its kingdom citizens and have duties, rights, and obligations to the king himself.<sup>28</sup>

The Bible speaks of several kingdoms. Some of these include the kingdoms of men, the kingdom of darkness (Satan's realm), the kingdoms of this world, and the

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<sup>28</sup> The material in the theology of the Kingdom are taken from Peter Young, *Kingdom Ministry Training: How to Make the Supernatural Natural in the World Around You*, (Denver, CO: BridgeWay Church Publishing, 2017), 13-32. Three additional and very helpful resources speak to the Kingdom of God are: *Rediscovering the Kingdom* by Dr. Myles Munroe, the *Gospel of the Kingdom: Scriptural Studies in the Kingdom of God*, by George Eldon Ladd and *Fire in the Fireplace* by Charles Hummel. These books are referenced in the Bibliography.

Kingdom of God (also known as the Kingdom of heaven<sup>29</sup> and the Kingdom of light).

The Kingdom of God is the realm in which God rules and governs according to His wishes and ways by His own power and authority. Psalm 103:19 states, “The Lord has established His throne in heaven, and His Kingdom rules over all.” Revelation 11:15b says, “The kingdom of the world has become the Kingdom of our Lord and of his Christ, and He will reign forever and ever.”

George Eldon Ladd defines the Kingdom of God by its characteristics. He notes that the Kingdom is God’s rule actively invading the kingdom of Satan, giving redemption and deliverance to people from the powers of evil.<sup>30</sup> Because the “dynamic power of God’s reign has invaded this evil age, it has created a present spiritual realm in which the blessings of God’s reign are experienced.”<sup>31</sup>

The Kingdom of God is a central concept throughout the entire Scriptural record. God told His people in the book of Exodus that they were called out to be His very own possession and a kingdom of priests to the rest of the world (Ex 19:6). God desired to be king over His people (1 Sm 8:7). When they rejected Him as King, He permitted them to

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<sup>29</sup> The Kingdom of God and the Kingdom of heaven are synonymous terms with the same meaning. Matthew in his Gospel uses the term Kingdom of heaven, substituting a suitable term for deity so as to avoid stating it, per Jewish context. The other three Gospels render it the Kingdom of God. See George Eldon Ladd, *A Theology of the New Testament*, (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1974), 64. See also, George E. Ladd, “Kingdom of Christ, God, Heaven,” in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids, MI: Baker Academic, 2001), 657.

<sup>30</sup> George Eldon Ladd, *A Theology of the New Testament*, (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1974), 67.

<sup>31</sup> George Eldon Ladd, “The Kingdom as the Realms of Redemptive Blessing.” In *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids, MI: Baker Academic, 2001), 660.



have human kings who were to act as co-regents with the Lord God and to represent God's Kingdom to the people (Dt 17:14-20; 1 Sm 8:6-10).

In the New Testament, the Kingdom of God was the central preaching topic and ministry of Jesus Christ. There are over 120 verses in the Gospels and Acts where Jesus refers to the Kingdom in His teaching.<sup>32</sup> The first recorded words in reference to Jesus' ministry say; "from that time on Jesus began to preach, 'repent, for the Kingdom of heaven is near'" (Mt 4:17). Jesus stated that both preaching and demonstrating the reality of the Kingdom of God was why He was sent from heaven by the Father. Luke 4:43 reads, "But he said, 'I must preach the good news of the Kingdom of God to the other towns also, because that is why I was sent.'" And, Jesus confirmed the Kingdom's presence with healing, deliverance, signs, and demonstrations of power. Matthew 4:23-24 says,

Then Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the Kingdom, and healing every disease and sickness among the people. News about him spread all over Syria, and people brought to him all who were ill with various diseases, those suffering severe pain, the demon-possessed, those having seizures, and the paralyzed, and He healed them.

Jesus taught His disciples to seek first the Kingdom of God (Mt 6:33). When He taught his disciples to pray it was Kingdom-centered. In His instruction on prayer Matthew 6:9 reads, "Your Kingdom come, your will be done, on earth as it is in heaven." In Matthew 13, Jesus gave eight parables speaking about the Kingdom. In fact, the Kingdom of God was the subject of all of Jesus' parables and teachings. Even after He was raised from the dead, He continued to preach about the Kingdom (Acts 1:3).

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<sup>32</sup> A word search of the phrase "The Kingdom of God" in the NASB version of the Bible in the Gospels and Acts revealed the number of verses directly referring to the Kingdom of God, accessed October 28, 2015, <http://www.studylight.org>.

Most importantly, Christ gave the care and extension of the Kingdom to his disciples. Luke 22:29 reads, “And I confer on you a Kingdom, just as my Father conferred one on me.” The gospels clearly teach us that having deposed Satan, Jesus reinstated man’s authority on earth by giving His followers delegated power and authority and the commission to preach and demonstrate the Kingdom of God (Mt 10:1-7; Lk 9:2, 10:17). In support of this thesis, Matthew 10:7-8 says, “As you go, preach this message: The Kingdom of heaven is near. Heal the sick, raise the dead, cleanse those who have leprosy, and drive out demons. Freely you have received, freely give.”

At the very end of His ministry, Jesus commissioned His disciples (more than twelve at this point) to preach the Kingdom and declared that this would be the agenda until He returned (Mt 28:18). Matthew 24:14 reads, “And this gospel of the Kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.” Further, when asked after He was raised from the dead if now was the time that He would establish the Kingdom, Jesus said it was not at “this time”, but that He would commission His followers as Kingdom witnesses in power until the time of its consummation (Acts 1:6-8). Jesus’ followers therefore become Kingdom ambassadors, with delegated power and authority (2 Cor 5:17-19). His followers today are to pray in Kingdom realities (Mt 6:9-13). They are to broker Kingdom deeds (Lk 4:43; Col 4:11). They are given the keys of the Kingdom, speaking of the authority that they carry in His name (Mt 16:19).<sup>33</sup>

Indeed, throughout early church history, both the ministry of Jesus and the Kingdom of God were faithfully preached. The apostle Paul continually preached the

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<sup>33</sup> Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Grand Rapids, MI: IVP Academic, 1994), 90. The background for Matthew 16:19 is Isaiah 22:22, where the person who has a key to the house has authority over the entire house.

Kingdom (Acts 8:12, 28:31). As he did so, God confirmed the present reality of the Kingdom with validating supernatural signs (Rom 15:18-19). The Kingdom is therefore to be embodied and walked out with concrete action by all of its citizens (believers) living on the earth. The gospel must be given in both word and deed (action).<sup>34</sup>

### *Core Values and Practices of the Kingdom*

Evidence of the Kingdom's presence, however, is not found simply by the powerful working of the Holy Spirit and His accompanying deeds and miraculous practices. Rather, it also includes what Jesus and His disciples embodied in their mindsets, lifestyles, character, and day to day living in the priorities and values of the Kingdom of God. Without belaboring how these are discovered in the biblical record, some of the values and priorities of the Kingdom include:

- Ministry centered in God's love, mercy and compassion (Jn 13:34-35; 1 Cor 13:1-8a; 1 Jn 4: 7-11, 17-19)
- Acting in honor towards God and others (1 Sm 2:30; Jn 5:19-23; Rom 12:10)
- Modeling the ministry of Jesus (Jn 10:25; 2 Tm 4:5; Lk 9:1-2; Acts 1:8)
- Welcoming Divine encounter and the abiding presence of God (Ex 33:14-16; Jo 5:13-15; Lk 5:8; Rv 1:17; 2 Cor 3:18)
- The priority of the Word of God (Is 55:11; Jn 6:63; Heb 4:12), worship (Ps 22:3; Jn 4:24) and prayer (Lk 6:12; Eph 6:18; Jas 5:16-17)
- Living in intimacy with God and skill in hearing His voice (Ps 16:11; Jn 15:4-8)

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<sup>34</sup> The phrase, "word and deed," represents a contemporary Jewish expression for the actions of a prophet – namely prophecy and miracle. See, Geza Vermes, *Jesus the Jew: A Historian's Reading of the Gospel* (Philadelphia, PA: Fortress Press, 1981), 86-90, 223.

- Embracing victorious mindset, filled with joy, hope and peace while reveling in the goodness of God (Rom 8:5; 12:1-2; 15:13; 2 Cor 10:3-4; Eph 4:23; Ps 31:19; Ex 33:19, 34:6-7; Acts 10:38)
- Living from one's authority and identity as a son or daughter in Christ (2 Cor 5:16-17; Gal 2:20; Eph 1:1-10; 1 Pt 2:9-10; Acts 4:33)
- Walking in holiness, godly character and humility (Ps 15:1-5; Prv 10:9; 1 Tm 3:1-7, Mi 6:8, 1 Pt 5:5)
- Demonstrating spiritual hunger, a posture of learning, and yearning for more of God (2 Chr 16:9; Prv 8:17; Jer 29:13; Mt 5:6, 6:33, 7:7)
- Embracing Spirit-led and Spirit-filled ministry (Lk 4:1, 14, 18; Acts 1:8; Gal 5:16; Eph 5:18)
- Living with generosity (2 Cor 9:5; Acts 10:2; Lk 6:38; Mal 3:10-11)
- Standing in the power of testimony and declaration (Prv 18:2; Rv 12:11)
- Coming under spiritual mentors and participating in a community of believers (Eph 2:19-22; 1 Cor 4:17, 12:12; Acts 2:42-48)
- Extending the Kingdom to others (Mt 10:1-24, 28:18-20; Jn 20:21)
- Living life as a servant to others (Jn 13:14-17; Mk 10:45)<sup>35</sup>

Each of these must be effectively taught in Kingdom discipleship and supernatural school of ministry programs. In fact, the values of the Kingdom must pervade the culture of the program and be effectively modeled by its leaders.

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<sup>35</sup> I am indebted in much of my thinking on the values of the Kingdom and the Spirit to the writings of George Eldon Ladd in his work the *Gospel of the Kingdom* and Dr. Miles Munroe in his work *Rediscovering the Kingdom* and the teachings and writings of John Wimber, who was an early spiritual father in my life, and Jack Taylor who is a present spiritual father.

*Kingdom Eschatology*

The subject of eschatology is important since it dictates whether we expect the church to become increasingly persecuted and powerless until it is raptured, or if we expect the church to rise in power and glory even during increasingly dark times. It also dictates whether we expect healing and deliverance now, or if we ascribe it to a future heavenly or 1000-year Millennium period on the earth.

Since we live in the time between the first coming of Christ (when the Kingdom was inaugurated) and the final consummation of the Kingdom when Christ returns, we can say we are living in the “now” and the “not yet.” George Ladd, a former professor at Fuller Seminary, is credited with best articulating the now and the not yet aspects of the Kingdom. He argues, the Kingdom is now. It is here. Yet, we sometimes see and experience Kingdom realities in their partial form as the Kingdom of God advances like leaven in the world. Satan still remains prowling the earth for those to destroy. He still deceives and torments. Sin still remains. As a result, we see in part and know in part; we see people healed and yet they die; we see the dead raised, but only for a season and they die again. Now we see Kingdom realized in power, healing, deliverance, and salvation. The Kingdom has impact on all of society and even on the earth itself, and yet not in its perfect form. Rather, it is present imperfectly, dimly, but with growing success. In the “not yet” there remains a glorious second coming of Christ, where the age to come is fully realized.<sup>36</sup>

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<sup>36</sup> George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1989), 57-69.

While this author sees the reality of the “now and not yet” in practice, I concur with Pastor Bill Johnson, who notes that this theology should never be an excuse for not praying for the sick, expecting immediate and certain results, or seeking to draw more of heaven’s reality to earth. Pastor Bill notes that this thinking of the now and not yet is “mentioned mostly by those that are afraid to pursue more, who need to feel comfortable with their lack of risk and are hoping that those around them will mirror the same apathy for the miraculous that they have. To them, it explains why some things we pray for do not happen.”<sup>37</sup> It gives an excuse to believers who think God does not heal or perform miraculous deeds today and defer an expectation of that reality to a future time-frame.

A more appropriate theology of the Kingdom, in my view, is what I call the normative Kingdom of God view or normative eschatology.<sup>38</sup> In this view, the supernatural aspects of the Kingdom are seen to be normative and can be expected today. God is a supernatural God and is involved with His people in all ages. Miracles occur all the time, because God never changes. We can expect to have miracles happen now as we can draw upon the presence of the Kingdom of God by hearing His voice of instruction and moving in faith and obedience. In this view, believers have permission to draw upon the “not yet” aspects of the Kingdom – what the church often relegates to the Millennium. Mary, the mother of Jesus, understood this when she encouraged Jesus to do something about the wine when Jesus had clearly told her “woman, my time has not yet come” (Jn 2:1-11). She did not take Jesus at his word, but in her insistence to the servants

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<sup>37</sup> Bill Johnson and Randy Clark, *The Essential Guide to Healing: Equipping all Christians to Pray for the Sick*, (Bloomington, MN: Chosen Books, 2011), 123.

<sup>38</sup> Peter Young, *Kingdom Ministry Training; How to Make the Supernatural Natural in the World Around You* (Denver, CO: BridgeWay Church Publishing, 2017), 27-28.

to do whatever Jesus would instruct, drew what Jesus had said was “not yet” into the now. Seeing her faith, Jesus did the miracle. Similarly, David drew into his day the ability to stand in the direct presence of God in the tabernacle, something illegal in his day, by looking forward to the future realities in Christ (2 Chr 25). So also, Jesus who taught us to pray by drawing the future into the now. When He instructed us to pray, “give us today our daily bread,” in Matthew 6:11 the Greek word for today is *epiousios*. “It is found only twice in the Bible - in Matthew's and Luke's versions of the Lord's Prayer. Many Bible commentators believe that it means ‘for the morrow.’ This is supported by the translation of a related word, *epiouse*, as ‘the next day’ in Acts 7.26 and 16.11. The ‘daily bread’ is not the bread of today, but the bread of tomorrow.”<sup>39</sup> So, rather than speaking simply of daily provision of our food needs, it could be speaking metaphorically of drawing into today the spiritual food (realities such as healing, full righteousness) that we ascribe to tomorrow. In illustrating this point, Jeff Doles states:

To understand that, we must recognize that the Lord's Prayer is a Kingdom prayer. And in the middle of the prayer itself, right before the part about “daily bread,” is this powerful petition, ‘Your kingdom come, Your will be done on earth as it is in heaven.’ It is about the coming Kingdom age that is breaking forth into this present one. This may seem startling, but Jesus actually gives us the authority to call forth the Kingdom and will of God upon the earth. By this prayer, we are actually calling forth the reality of the next age - the age when God's kingdom and will are fully in manifestation on earth just as they are in heaven - into this present one.<sup>40</sup>

If this normative eschatology view is indeed correct, it lends itself to embracing a victorious view of the church in today's world, without necessarily embracing Preterist or

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<sup>39</sup> Jeff Doles, “Give Us today the Bread of Tomorrow” in *The Faith Blog* August 18, 2005, accessed May 5, 2016, <http://www.thefaithlog.com/2005/08/give-us-today-bread-of-tomorrow.html>.

<sup>40</sup> Jeff Doles, “Give Us today the Bread of Tomorrow” in *The Faith Blog* August 18, 2005, accessed May 5, 2016, <http://www.thefaithlog.com/2005/08/give-us-today-bread-of-tomorrow.html>.

Amillennial eschatology, which is more common for those believing in signs and wonders today.<sup>41</sup> There has been great debate over the centuries over the evil state of the world. Will it get worse? Will the church rise in power, or hold on and be raptured out? Did Matthew 24 occur already in AD 70, and if so does any great tribulation yet remain? Has the Book of Revelation already mostly unfolded? Or, is there a coming great tribulation, or is there to be a great falling away of the church? My best understanding of these events is to take Jesus at His word, that wheat and tares will grow together. The church, like wheat, will ripen and grow in maturity, while evil will do the same. The church in this hour will not be known as a tribulation generation (though it may be around us), but a hope-filled victorious generation, “overcoming by the word of our testimony, the blood of the lamb, and loving not our lives unto death” (Rv 12:10). Therefore, we understand, regardless of whether we are in the Millennium, or it is in the future, or if there is a future great tribulation, or if we have already been living in the tribulation, that His church is called to grow in power and victory. Ultimately, His Kingdom will be that great rock “not hewn with human hands” that subdues all the nations of the earth (see Daniel 2). Christ’s disciples are to live as if they can make a difference now and as if Jesus could return at any time. The Kingdom is to go forth with power as His church disciples the nations.

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<sup>41</sup> See Harold R. Eberle and Martin Trench, *Victorious Eschatology*, 2nd ed. (Yakima, WA: Worldcast Publishing, 2007). Eberly and Trench argue that all of Matthew 24, Daniel 9, and most of the book of Revelation have already unfolded and that we live now as in the age of the Millennium with the church rising in victory as the Kingdom extends across the earth.



### *Summary Implications for Schools of Supernatural Ministry*

A clear understanding of the theology of the Kingdom of God is essential at schools of ministry that would seek to release its students in the power of God. The Kingdom of God is the multifaceted manifestation of God's rule and reign upon the earth through the body of Christ. It is expressed in power. It is the central message of Jesus and the central priority of His followers. It is expressed in various practices and values that believers who understand the Kingdom reality incorporate into their daily living. It is expressed in the understanding that Christ's disciples can appropriate the full aspects of Kingdom now. A normative eschatology understands that the present reality of the Kingdom of God, which many ascribe to the future, is to be drawn upon to broker the realities of the Kingdom to the world around us today. Supernatural schools need to teach and model the Kingdom with its attending authority and power, and they need to expect their students to move in the same.

## **Section 3: A Theology of Kingdom Transformation**

### *Kingdom Transformation Defined*

Transformation is the process of something changing from one form into another. In the animal world, a creature may experience transformation by moving from one state of being to another; such as a caterpillar to a butterfly, a seed to a plant, a zygote to a human person. When referring to adult people being transformed, we usually mean that the nature of a person in terms of their character, appearance, or behavior has undergone a complete change. In other words, the transformation has been so dramatic and complete

that we might say they are an entirely new person. Using several online dictionaries as a source, some of the synonyms for the word transformation are as follows: change, alteration, mutation, conversion, metamorphosis, transfiguration, transmutation, revolution, overhaul, remodeling, reshaping, redoing, reconstruction, rebuilding, reorganization, rearrangement, reworking, renewal, revamping, remaking, or morphing. In all cases the idea is complete, dramatic, or entire change.<sup>42</sup>

Now let's look at the term biblically. There are several Greek words translated "transformed" or "changed" in the English translations of the New Testament (NT).<sup>43</sup>

- "*Metamorphóō*" and "*Morphóō*" – These words mean to be changed, transfigured or transformed. These Greek words are used four times in the NT. Two occurrences are in the Gospels referring to Christ's transfiguration: "Christ's appearance was 'changed' and was resplendent with divine brightness" (Mt 17:2; Mk 9:2). The third NT usage occurs when Paul exhorts the Roman readers to be "transformed by the renewing of their mind" in Romans 12:2. The fourth use is found in 2 Corinthians 3:17 where Paul writes that believers are being transformed into the Lord's glory by the Spirit of the Lord. In all cases the usage is passive in tense. This means that the change or transformation it is something that someone or something else does to a person, rather than one's own work. In context, God Himself is the agent that brings transformation to another.

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<sup>42</sup> Four on-line dictionaries were consulted, accessed May 5, 2016, <http://www.dictionary.com>, <http://www.miriam-websters.com>, <http://www.thefreedictionary.com>, <http://www.googledictionary.com>.

<sup>43</sup> All word study definitions from the original language in this chapter are accessed and research on-line through lexical study links of Thayer's *Dictionary of NT Words*, or Strong's *Dictionary of Biblical Words* through StudyLight.org, accessed March, 2016, <http://www.studylight.org>.

- “*Metaschēmatízō*” – This word also means to change the appearance or form of something. It is used in three NT references where it means to disguise something so that it is now seen as something it is not. In a fourth reference, it refers to an actual physical change. This is found in Philippians 3:21 which reads, “God will transform the body of our humble state into conformity with the body of His glory by the exertion of the power that He has even to subject all things to Himself.”

Several Hebrew words found in the Old Testament mean to be changed or transformed. Two of these are defined below:

- “*Hâphak*” – This word means to turn about, change, transform; overturn, or overthrow. Several important uses occur where a person himself is changed by God including Samuel’s words to King Saul in 1 Samuel 10:6. This verse reads, “Then the Spirit of the LORD will come upon you mightily and you shall prophesy with them and be changed (*hâphak*) into another man.” A second reference is made by the psalmist in Psalm 41:3 which says, “The LORD will sustain him upon his sickbed; in his illness You restore (*hâphak*) him to health. A similar reference is found in Psalm 30:11 which says, “You have turned (*hâphak*) for me my mourning into dancing; You have loosed my sackcloth and girded me with gladness.”
- “*Śûm, śîym*” – This word means to make, transform, fashion, change, or to bring to pass, as in Habakkuk 3:19 which reads, “The Lord GOD is my strength, and He has made (*śîym*) my feet like hinds' feet, and makes me walk on my high places”; and also in Psalms 85:13; “Righteousness will go before Him and will make (*śîym*) His footsteps into a way”; and Psalm 107:33 “He changes (*śîym*) rivers into a wilderness and springs of water into a thirsty ground.”

To make this more practical, when we speak of a disciple of Christ being transformed we are speaking of the old man becoming the new man, the old creation a new creation, the sinner a saint, the fearful man a man of boldness and courage, the man of the flesh into a man governed by the Spirit of God. We are talking about a complete change or metamorphosis fashioned by God!

### **God's Means in Kingdom Transformation**

God uses various means to transform an individual. The principles presented below follow from a study of many lives of people who were transformed by God in the Bible. Below, I list a grouping of the major means that God uses to transform people. These include:

1. God the agent of truth and Kingdom transformation.
2. The transformative effect of God word, God's Spirit, and biblical faith.
3. Divine Encounter – i.e. experiential knowledge through direct contact with God.
4. God use of family, community, and mentors to convey His love and truth.
5. The transformative impact of commission and prophetic declaration.
6. God's transformative refinement through trials, tests, and opposition.

#### *Transformation Means #1: God, the agent of truth and Kingdom transformation*

Throughout the Scripture, God Himself is revealed as the source of all life and truth, the One who brings about spiritual transformation into His image. Yahweh was Israel's teacher in the old covenant (Job 36:2; Is 30:20). Jesus was the foundational New Testament teacher (Lk 20:21; Jn 3:2, 13:13-14; Mk 9:17), along with the Holy Spirit (Jn

16:5-15; 1 Jn 2:27). Both the Old and New Testaments show us many ways that God reveals Himself to mankind - in word, deed, encounter, dream, vision, visitation, prophetic utterance, ritual, and more. This variety demonstrates that God Himself is fully capable of revealing Himself and being the primary teacher of the faith community. He Himself is the actual One who transforms us.<sup>44</sup> Christian educators, therefore, need to focus on creating an environment where God can directly teach and transform His people. Fathers and teachers simply become educational facilitators, setting the table for God to speak, reveal, and teach His people directly.

*Transformation Means #2: God word, God's Spirit, and biblical faith*

The Bible teaches us that the word of God, which we have contained in the modern canon of the Bible is absolutely essential to transformative Kingdom education. God's word is divinely inspired (1 Tm 3:16; 2 Pe 1:20-21; 1 Cor 2:10-13) and so its words have a spiritual reality to them that impart life (Jn 6:63). Dr. James Estep in the first chapter of *Foundations for Christian Education* states that, "The apostle Paul contended that the entire Scriptures both Old and New 'were given for our instruction' (Rom 15:4; 1 Cor 10:5-11; 2 Tm 3:15-17)."<sup>45</sup> Jesus taught us that the word of God is both Spirit and life (Jn 6:63), and the apostle James said when it is implanted in the heart it is able to save people's souls (Js 1:21).

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<sup>44</sup> Eleanor Ann Daniel and John William Wade, eds., *Foundations for Christian Education* (Grand Rapids, MI: College Press Pub. Co., 1999), 17.

<sup>45</sup> Eleanor Ann Daniel and John William Wade, eds., *Foundations for Christian Education* (Grand Rapids, MI: College Press Pub. Co., 1999), 14.

John 8:31-32 reads, “Jesus said to those Jews who had believed Him, ‘If you continue in My word, then you are truly disciples of Mine; and you will know the truth, and the truth will make you free.’” The Lord said to Joshua that if he would meditate on God's commandments day and night and be careful to do all that is them, his way would be successful (Jo 1:8). Pastor Rick Warren states: “The purpose of Bible is more than just showing us what is wrong in our lives or how we should live; God gave us His Word to radically transform our lives.”<sup>46</sup> We conclude, therefore, that transformative discipleship education must include training in both OT and NT Scriptures (see Dt 6:6-9, 8:3; Jo 1:8; Ps 119; Mt 4:4; Lk 5:1, 8:11; Acts 18:11; Heb 4:12).

The Bible also highlights the necessary role of the Holy Spirit in the transformation of believers. The Spirit provides quickening revelation and understanding of spiritual truth in such a way that it transforms the soul (2 Cor 3:17-18; 1 Cor 2:10-15). It is essential to understand that it is God who teaches His people by His Spirit, even though He may at times use human teachers to convey His truth (Heb 5:12; 1 Jn 2:27). John 16:12-15 tells us that the Holy Spirit will guide Christ's disciples into all truth and take the realities of Jesus and the Father in heaven and reveal it to them. 1 Corinthians 2:10-13 articulates the role of the Spirit clearly:

For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God. For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words.

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<sup>46</sup>Rick Warren, “The Word of God,” *Rick Warren devotional blog* 5/21/15, accessed October 27, 2015, [http://rickwarren.org/devotional/english/god-gave-us-the-bible-to-transform-us\\_](http://rickwarren.org/devotional/english/god-gave-us-the-bible-to-transform-us_).

Further, the Holy Spirit is the New Covenant promise of the Father that enables believers to walk in the ways of God. The Spirit gives a new heart, with transformed capabilities (Is 59:21; Ez 36:26-27; 2 Cor 3:17-18).<sup>47</sup> Let's look at some of the ways that the Holy Spirit does this:

- He sanctifies believers (1 Pt 1:2)
- He liberates believers from sin and the flesh (Rom 8:2)
- He gives the fruit of His character (Gal 5:22-23)
- He helps believers pray (Rom 8:26-27)
- He illumines the Word (1 Jn 2:27; 1 Cor 2:12-14; Eph 1:17-18)
- He helps believers understand the love of God (Eph 3:16-19)
- He guides believers (Acts 8:29)
- He enables intimate communion with God (Phil 3:3)
- He helps believers to attain fullness of function (Eph 4:3-13)
- He gives spiritual gifts that edify believers (1 Cor 12:4-11)
- He empowers believers for witness and service (Acts 1:8)

In addition to the Word of God and the Holy Spirit, we also know that active faith in God Himself is essential for spiritual growth. It is “by faith we are saved, not works” (Rom 3:28; Gal 2:16). It is by faith that God's people are justified in both OT and NT dispensations (Gn 15:6; Rom 4:5). Without faith, we cannot please God (Hebrews 11:6). Faith comes from spiritually hearing the word of God (Rom 10:17). Faith is important because all spiritual realities, including the impartation of spiritual gifts and the

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<sup>47</sup> Jon Mark Ruthven, *What's Wrong with Protestant Theology? Tradition vs. Biblical Emphasis* (Tulsa, OK: Word & Spirit Press, 2013), 226.

appropriation of sanctifying grace is apprehended by faith. It is by faith the sick are healed (Mt 15:28), prayers are answered (Mt 21:22) and mountains are moved (Mt 17:20). God is interested in the perfection of the faith of believers (1 Pt 1:3-10) and often tests believer's faith in the process of transformation (Js 1:3; 1 Pt 1:7; Heb 11:17). Indeed, faith proves to be essential to the growth and transformation process. Without faith believers cannot receive heavenly and spiritual realities that transform them. The apostle James articulates this reality well. In James 1:5-8 he states:

But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him. But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind. For that man ought not to expect that he will receive anything from the Lord, being a double-minded man, unstable in all his ways.

Faith is so important that it is like a key that gives access for Holy Spirit to bring spiritual realities into the natural either in our soul, body, or through us to the world around us. Faith is the revelation of the truth and the key to appropriating every spiritual blessing. The human will is vital in releasing what we know to be true by faith. We must choose as a function of our will to agree with, act upon, or allow the spiritual realities that God promises to come forth. Sometimes the will must choose to overcome mental and emotional information, such as fear or over-analysis, and choose to agree with what is really true. By this choice, faith is activated and the spiritual realities spoken and released by God are brought forth.<sup>48</sup>

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<sup>48</sup> Mike Flynn, *The Mustard Seed Book: Understanding and Using Effective Faith* (Oxnard, CA: FreshWind Ministries, 2001), 39-43.



*Transformation Means #3: Divine encounter*

Experiential knowledge and contact with God is a highly important means that God uses in transforming an individual. In fact, the experiential knowledge of God by personal experience is not only essential, but is perhaps the single greatest factor in accelerating a person's spiritual growth.

The Bible teaches us that personal experiences or Divine encounters with God (i.e. supernatural encounters) are a common means that God uses to arrest the attention of His people and initiate a dramatic process of transformation. The encounter itself creates awareness of God's transcendence and the need for radical change in one's life. Further an encounter may, in fact, quickly accomplish a transformation process that otherwise may never have occurred or have taken years to occur. For example, a Divine encounter changed the direction of Moses and moved him to go back to Egypt to deliver God's people after years of inactivity (Ex 3-6). Similarly, Isaiah's encounter with God birthed his prophetic ministry (Is 6) and an encounter for three fishermen led to their conversion and the subsequent dropping their nets (occupation) to follow Jesus (Lk 5:8-11). So also, there can be no argument that the supernatural encounter Saul had on the road to Damascus entirely changed the course of his life (Acts 9).

Dr. Tom Jones in his dissertation entitled, "Divine Encounters: Analysis of Encounters that Shape Lives" states the impact of a supernatural encounter in this way:

Many things influence a person's life as they walk out their journey here on earth. Childhood and family experiences, religious background, training and understanding of the Scripture all impact, and to one degree or another, shape who a person is and the kind of ministry they will have. But for some, it is more than just the summation of those things. As the reader will discover, there are times when a person's life and ministry are inexplicably impacted and influenced by a divine or supernatural encounter. These encounters often produce 'a radical change that separates the past from the present and sets a new future' for the

person. They also tend to leave the person with a higher level of contentment and wellbeing resulting in a greater sense of identity, purpose and destiny. This author believes it is inconceivable for a person to have a 'true' divine or supernatural encounter and remain unaffected.<sup>49</sup>

Dr. Jones interviewed a number of people who had personal Divine encounters, and surveyed many more through questionnaires. In his research, he found that Divine encounters had a significant impact on all those interviewed or surveyed. Ninety four percent stated that their experience had a great effect on their ministry. In the area of family relationships, 65% said it had a great effect, while 26% claimed a moderate effect. Participants claimed that ministry relationships were impacted as well. Sixty-eight percent reported a great effect, 17% claimed moderate effect. The data also revealed that the encounter brought about some significant changes in the individuals' lives. A summary is as follows: 69% entered ministry, 62% changed denominations, 49% changed professions, and 44% moved to a new location. They also claimed that there was a 79% increase in the operation of the gifts of the Spirit, a 76% increase in the area of healing, and a 64% increase in the area of evangelism. On average, they said that they now had 83% more endurance, an 81% greater desire to serve God, an 80% greater passion for ministry, 72% more joy, and 68% greater peace.<sup>50</sup>

When God encountered people in the Bible, He manifested Himself and spoke to the individual by various means in addition to that of His written word. For example, God revealed Himself through His audible voice (Nm 7:89; Jn 12:28; Mt 3:17), His miraculous acts (Jn 2:11; Mt 14:33), dreams (Mt 1:20), visions (Ez 1:1), angelic visitation

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<sup>49</sup> Tom Jones, "Divine Encounters: Analysis of Encounters that Shape Lives" (DMin Diss., United Theological Seminary, 2013), 1.

<sup>50</sup> Tom Jones, "Divine Encounters: Analysis of Encounters that Shape Lives" (DMin Diss., United Theological Seminary, 2013), 162-163.

(Lk 1:26ff), and His tangible manifest presence, or weighty glory (Ex 34). Educators at supernatural schools of ministry must therefore look to create an environment where the supernatural activity of God and the opportunity for people to have an encounter with God may easily occur.

While not on the same level as a personal Divine visitation, evidence of God's works (another form of encounter) and their proclaimed testimony are also key revealers of His good and benevolent nature. God's works people to faith in Him and changes in the course of their life (Jn 1:47-49, 2:11). Indeed, God's people are commanded to tell testimonies of the works of God to their children and the next generation of believers to quicken faith and help them expect their own miraculous works of God in their day (Ps 96:3; 1 Chr 16:24). Psalms 78:4 says it explicitly: "We will not conceal them from their children, but tell them to the generation to come the praises of the LORD, and His strength and His wondrous works that He has done." In fact, when the next generation is not instructed on the deeds of the Lord, then the people seem to fall away from God and forsake Him (Judges 2:7-13). Remembering the testimony of God's goodness and deeds is the key to creating an overcoming generation (Rv 12:11). Bill Johnson, a leading voice on the importance of encounter and the demonstrations of the power of God says it this way, "One of the primary truths that Jesus proved is that it is simply impossible to represent God accurately without demonstrations of power."<sup>51</sup> Testimony of these works of power is therefore essential.

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<sup>51</sup> Bill Johnson, *Strengthen Yourself in the Lord: How to Release the Hidden Power of God in Your Life* (Shippensburg, PA: Destiny Image Publishers, 2007), 108.

We conclude that transformative educators at schools of ministry must create an environment where testimony and regular exposure to the works of God, His supernatural nature, and His awesome deeds are normative. Our educational paradigm should include the demonstration of God's presence, power, and the manifestation of His Kingdom rule and reign now present upon the earth!

*Transformation Means #4: God use of family, community, and mentors*

God uses parental training to develop His sons and daughters. In Deuteronomy 4:10 and 6:6-7, God clearly instructed Israelite parents to teach their children in His ways and concerning His statutes. God also exhorted children to listen to the instruction of both their mothers and fathers (see Proverbs 6:20). As such, educational responsibility was centered in the home (Ex 12:26-27; Dt 4:9-10, 6:6-7; Ps 78:3-6; Prv 6:20) where both parents were involved (Prv 1:8).<sup>52</sup> It was also supported and encouraged by the extended family and the religious community in relationship with one another. Therefore, "education was accomplished primarily through socialization (i.e., learning through encounter with the culture and community) and non-formal means, with few formal examples of education, e.g., schools or institutes."<sup>53</sup>

Don Williams in an article entitled "A Biblical View of Discipleship" states the role of fathers and mentors in the process of education quite clearly. He says:

In the ancient world, then, teaching and learning took place in intimate relationship, father to son, mother to child, teacher to pupil. The teacher's spoken word was learned and his example was imitated. The goal was to reproduce the

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<sup>52</sup> Eleanor Ann Daniel and John William Wade, eds., *Foundations for Christian Education* (Grand Rapids, MI: College Press Pub. Co., 1999), 17.

<sup>53</sup> Eleanor Ann Daniel and John William Wade, eds., *Foundations for Christian Education* (Grand Rapids, MI: College Press Pub. Co., 1999), 17.

teacher's life in the life of his student, so that, in the words of Ben Sirach, he would leave behind him 'one like himself' (30:4). And this was exactly what Jesus also did in discipling 'His followers who, in turn, disciplined the Church.'<sup>54</sup>

As Williams stated, we find similar instruction in the New Testament. Jesus served and mentored His disciples by constantly teaching them and modeling living in truth and in relationship with the Father. He dialoged with them, answered questions, and was present with them in many of His ministry encounters. In this way, they would catch the message from Him and see how the Kingdom lifestyle was to be lived. Further, Jesus instructed his disciples to teach others what He had taught them (Mt 28:20).

Paul has spiritual sons whom he instructed to imitate him (1 Cor 11:1). Paul instructed Timothy, his spiritual son, to instruct other faithful men (2 Tm 2:2) in God's ways just as Paul had taught him. He also exhorted the older men and older women in a church community to instruct the younger men and women (see Titus 2:1-8). Similarly, we find that Timothy's mother and grandmother had instructed Timothy in the faith during his childhood (2 Tm 1:5; 3:14-15).

The concept of imitating a mentor, "*mimesis*," is a significant theme in the Bible. It involved a mentor guiding, instructing, and teaching truth to his followers. The mentees followed in the ways, truth and practices of their mentor. This mentor/mentee relationship was practiced in the context of a Semitic overtone of "knowing by interaction with someone, as opposed to knowing by detached observation or deriving knowledge from abstract principles."<sup>55</sup>

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<sup>54</sup> Don Williams, "A Biblical View of Discipleship", in Gary Grieg and Kevin Springer, eds., *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used by Jesus and the Early Church Meant for the Church Today?*, (Ventura, CA: Regal Books, 1993), 179.

<sup>55</sup> Jon Mark Ruthven, *What's Wrong with Protestant Theology? Tradition vs. Biblical Emphasis* (Tulsa, OK: Word & Spirit Press, 2013), 275.

We see that relational transference is at the heart of what God uses to transform His people. Parents and older men and women in the faith should instruct their natural children and their spiritual children in God's ways. Similarly, disciples should position themselves as "sons" or "daughters" by coming under the authority of their parents and mentors, faithfully imitating the ways of God as taught and modeled by their spiritual parents or mentors. This is one of the God-ordained means of biblical transformation.

*Transformation Means #5: Commission, prophetic declaration, and mission*

Scripturally, commission and missional assignment, particularly into hostile territory, quickly advances personal growth and transformation. For example, Moses was transformed from a fearful person to a courageous leader when he was commissioned by God to go and confront Pharaoh and deliver God's people (Ex 6-12). Similarly, Peter was transformed when Jesus commissioned him in John 21 to feed God's sheep, and declared earlier in the journey that upon the rock of His confession of Jesus as the Christ, He would build His church. That commission, and the subsequent power of God which came on him by the Spirit in Acts 2, enabled Peter to preach a sermon that won 3000 to Christ in a single day. Fortunately, Jesus commissioned all His followers with the same apostolic missional assignment (Mt 28:18-20).

Missional assignment, not simply a commission, cannot be underestimated in its transformative impact. Jesus taught his disciples by first modeling it; and then he had them do it! Learning came through doing. Mission changes people because it provides opportunity to trust God, exercise faith, see the power of God in operation, and catch a vision for what life can look like in following the Lord. So, the twelve and the seventy

sent out came back marveling that even demons were subject to them in Jesus name (Lk 10:17). From that time on, we see them independently envisioned and empowered to conduct their own ministry assignment in His Name. For example, while Jesus was on mount of transfiguration some of his disciples were trying to deliver a severely demonized boy, albeit unsuccessfully (Mk 6:14-29).

Pastor Bill Johnson affirms the absolute necessity of mission. He says, “in reality it isn’t possible to prove the will of God on earth as it is in heaven unless we are completely plugged into the primary mission God gave us . . . . He commissioned God’s people to demonstrate the will of God, ‘on earth as it is in heaven’, thereby transforming this planet into a place radiant and saturated with His power and presence.”<sup>56</sup>

Often God’s commission often comes in the form of a prophetic word or a prophetic declaration. The word itself initiates a process of becoming what is declared. So, Jesus saw Simon and called him Peter, the future rock of the church (Jn 1:42). This began a process in Peter’s life which culminated in its future reality. The prophet Samuel prophesied over King Saul and the Scripture says, “he was changed from that time onward.” Ananias prophesied over Saul (Paul), commissioning him as apostle to the gentiles. From that time onward Paul was a new man. The Scriptures are virtually filled with stories of the impact of the prophetic word and declaration changing lives! Therefore, we conclude that prophetic ministry and declarative words about a person’s destiny in Christ must be an integral part of transformative spiritual education.

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<sup>56</sup> Bill Johnson, *The Supernatural Power of a Transformed Mind: Access to a Life of Miracles*, (Shippensburg, PA: Destiny Image Publishers, 2005), 38.

Before I leave this subject, more needs to be said about prophetic revelation and the ability to “hear God” through His “*rhema*” word given to the heart, mind, or spirit. The cessationist view that the Spirit reveals truth only through the written word of God in the Bible is to be rejected. Dr. Jon Mark Ruthven argues persuasively that the revealed prophetic word is the central, normative experience of the Bible.<sup>57</sup> From Noah to Abraham, to Moses, to Joshua, to Samuel, to Elijah and Elisha to all the major and minor prophets, to Jesus and the twelve Apostles and Paul the central factor in their journey of faith was to hear the “now” word of God (prophetic revelation by many means - inner witness, dream, still small voice) and obey it. Ruthven notes that Isaiah 59:21 is often neglected as a foundational text for the new covenant which includes speaking forth the revealed, prophetic word of the Lord.<sup>58</sup> Isaiah 59:21 reads, “And as for me, this is my covenant with then, says the Lord: My Spirit that is upon you, and my words that I have put in your mouth, shall not depart out of your mouth, or out of the mouth of your offspring, or out of the mouth of your children’s offspring, says the Lord from this time forth and forevermore.” Ruthven’s revelation leads us to conclude that instructing people on how to discern and speak forth the now revealed prophetic word of the Lord is meant to be normative for the new covenant believer.

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<sup>57</sup> Jon Mark Ruthven, *What's Wrong with Protestant Theology? Tradition vs. Biblical Emphasis*, (Tulsa, OK: Word & Spirit Press, 2013), 136.

<sup>58</sup> Jon Mark Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Miracles*, (Tulsa, OK: Word & Spirit Press, 2011), Appendix IV.



*Transformation Means #7: God's refinement through trials, tests, and opposition*

God uses trials, tests, and deserts to train and equip His people, so they are firm in their understanding that it is God who works and not they themselves. He also uses these same to see what character has been shaped in their hearts (Dt 8:3-11). The Apostle James says it this way in James 1:3-4 "Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing." The Apostle Peter says it this way in his first epistle:

In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ (1 Pt 1:6-7).

Therefore, transformative educators should not be overly concerned with the crises, opposition, and adversity that their spiritual sons or students face. Rather, these are to be encouraged and seen as opportunities for growth and change allowed by God as part of God's shaping process in an individual. Gaining a victorious mindset, with an eye to what God is doing, should be encouraged in this refining process.

Now that we have looked at the means God uses in transforming an individual, I'd like to look at the biblical goals of Kingdom transformation to set a benchmark for supernatural schools of ministry and/or church training/discipleship programs. After this, I would like to examine the actual process of transformation over time.

### **Biblical Goals of Kingdom Transformation**

The need for personal transformation assumes that man has fallen from His original created state as God's "image bearers" and has adopted a nature inconsistent with carrying the image of God in all its aspects.<sup>59</sup> The results of man's fall, by choosing to sin, are spelled out in Genesis 3 and 4. Some of the consequences include men and women becoming:

- broken in their relationship with God
- broken in their relationship with one another
- broken in their relationship within themselves
- broken in their relationship with nature
- broken in their relationship with created purpose
- broken in their relationship with righteousness

The spiritual and experiential consequences of the fall impacted all people for all time.<sup>60</sup> When Adam sinned, the immediate effect was spiritual death (Eph 2:5; Rom 6:23), which "passed to all men because all sinned" (Rom 5:12 and 3:23). This led to a condition of depravity. All people now have a propensity to sin and they become personally responsible for their own sin. But, Jesus came to defeat sin and to restore people to their created value and full image bearing purpose through a transformation

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<sup>59</sup> Dr. Michael S. Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* (Bellingham, WA: Lexham Press, 2015), 40-43. Heiser argues that a better translation of Genesis 1:26-28 is not that God created man in His image, but as His image and makes a persuasive argument for mankind being created as image bearers.

<sup>60</sup> *Got Questions?org*, "How Did the Fall Affect Humanity?" accessed October 22, 2015, <http://www.gotquestions.org/fall-affect-humanity.html>

process which is facilitated through receiving His life paid for through His death and resurrection (Rom 5:6-20).

Biblical transformation, therefore, reverses the effects of the fall. In addition, intimate relationship with God and full understanding of one's created identity is restored. All aspects of the believer are changed, including their heart and mind. And, the believer is filled with the Holy Spirit causing the believer to walk in righteousness, obedience, and fullness of identity (Ez 36:26-27). While there are many additional factors, we believe that the biblical goal of personal transformation is to include the following five factors, which we will describe in detail after this listing. These become five key transformation goals:

1. Restoration of the image of God in man, or Christlikeness (Col 3:10).
2. Infusion with the Holy Spirit and the spiritual life of God (Jn 3:15-16).
3. Intimate knowledge of God the Father; His love, acceptance, voice, and presence, and then living from this relationship with God (Jn 17:3; Eph 4:17-19).
4. Identity transformation, where a person lives out of his or her royal identity a son or daughter of God - an image bearer exercising Kingdom dominion on the earth and so bringing God glory (Jn 1:13; Rom 8:19-21, 11:36; 1 Cor 6:20; Ps 86:9).
5. Transformation of both the heart and mind of a believer (Rom 12:1-2; Eph 4:23).

#### *Transformation Goal #1 – Restoring the image of God in man*

At the core of the Scriptures is the concept of man created in the image of God, both male and female (Gn 1:26-28). Since this image was marred at the fall, the goal is to restore it. Bearing, or reflecting the image of God embodies being made in His likeness,

given dominion and authority over the created order, and the command to be fruitful and multiply.

One might wonder what it means when the Scripture says that the image of God in man is to be seen according to His likeness. Since God's people are prohibited from making graven images of God (Ex 20:4-6) and God is Spirit (Jn 4:24; 2 Cor 3:18), being made according to His likeness is not a physical reality. Rather, many scholars believe it refers to man's personhood, eternal spiritual nature, His ability to have relationship with God, character, moral choices, and ruling actions.<sup>61</sup> Dr. Michael Heiser, however, narrows that list. He suggests that since babies in the womb are indeed humans and do not exhibit character, moral choices, or a relationship with God, that perhaps it would be better to stay with the Genesis texts (Gn 1:26-28 and 9:6) which simply indicate that man has created mandate as image bearers to exercise God's dominion reign and bear fruit on the earth, while honoring the inherent value and eternal spiritual nature of humans created in His image.<sup>62</sup> The New Testament adds further clarity, which serve to expand that list somewhat further. Believers are to be conformed to the "likeness" of Jesus Christ (Rom 8:29). In other words, believers are to be transformed from a fallen sinful state (Genesis 3) to their original image-bearing capacity and made to look exactly like Jesus Christ in His holiness, character, actions, and heart and in His fruit-bearing Kingdom legislative authority on the earth.

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<sup>61</sup> Trent C. Butler ed., "Image of God," *Holman Bible Dictionary*, (Nashville, TN: Broadman & Holman Publishers), 1991, accessed March 28, 2016, <http://www.studylight.org/dictionaries/hbd/view.cgi?n=2976>

<sup>62</sup> Dr. Michael S. Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* (Bellingham, WA: Lexham Press, 2015), 40-43.

I would like to build upon our understanding of image-bearing as the right to exercise dominion over the created order. Mankind was created to serve as co-regents with God in stewarding God's Kingdom rule on the earth. When God said: "Let us make man as our image," man was called to serve and guard in the garden (Gn 2:15), to name/proclaim over creation (Gn 2:19-23) and to live by His Word, not tasting the knowledge of good and evil (Gn 2:16-17). Therefore, man serves as God's image bearers, placed in the four corners of the earth to represent and carry out God's reign over all that He has made.<sup>63</sup>

In my opinion, image-bearing also means that man is created to walk in relationship with God in the intimacy of His presence. To do so involves face to face contact, dialogue and fellowship (Gn 3:8a; Jn 15:1-8). It also involves becoming the dwelling place of God. Just as God dwelt with Adam and Eve in the Garden, He built a tabernacle to dwell with man in the desert, and then a temple for His presence on earth, Jesus too came to tabernacle with mankind by His Spirit living inside him. In this way, God's people become the dwelling place of God. In Mark 3:14-15, the twelve apostles were called to be with Jesus (dwell with Him) and then they were sent out to proclaim and have dominion (to cast out demons).<sup>64</sup>

Finally, the image of God in man is seen through a reflection of fruitfulness. God's people do this by bearing good fruit that flows from relationship with God and dependence on Him (Gn 1:28; Jn 15:1-15). People can do nothing of eternal value outside

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<sup>63</sup> Thomas Nelson, *The NKJV Study Bible: Second Edition, 2 ed.* (Nashville, TN: Thomas Nelson, 2012), 5, note on verse 1:26.

<sup>64</sup> The content of this paragraph is articulate by Dr. Jon Ruthven, "New Reformation Part 2 Mission of Jesus 1-20-15.pptx." (PowerPoint presentation presented in August at United Theological Seminary, File Modified 4/13/2015), slide 92.

what God does through them, based on His intimate relationship and covenant with them. Jesus is looking for an increase, through His followers, of what He came to release on the earth. His disciples are to do what He did (Jn 14:12) and so bear much spiritual fruit.

In conclusion, we see that men and women were designed to be image bearers, glory carriers, and a place where God dwells so that they may bear the fruit of God's dynamic Kingdom reign upon the earth. Therefore, biblical transformative education must include imparting to students what it means to be image-bearers for Him, that walk in the fullness of the likeness and dominion mandate of Jesus Christ.

#### *Transformation Goal #2 – Total Infusion with the Holy Spirit*

The second goal of biblical transformation is total immersion in and infusion with the Holy Spirit. People who are said to be transformed are fully infused with the Spirit of God and the life of God that the Spirit brings. When man fell in the garden, spiritual life was lost (Eph 2:1), man's mind became darkened in his understanding (Rom 1:26), and he lost the ability to master sin (Gn 4:5-7). But, Jesus came to give people the opportunity for eternal spiritual life (Jn 3:15-16).<sup>65</sup> He did this by filling His believing followers with His life-giving Spirit (Jn 20:20; 2 Cor 3:18). The new spiritual life from God, living inside believers, makes them a new creation (2 Cor 5:17), born again by his Spirit (Jn 3:3). With it they are transformed by the renewing of their minds (Rom 12:2) by means of this same Spirit (1 Cor 2:13-16). With it God's people also have a new ability to perceive spiritual reality (Heb 11:3), a greater capacity to experience and express genuine love (1 Tm 1:5), and the option of living life responsively with God. (Heb 2:12-15).

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<sup>65</sup> In Greek ζωή– spiritual life is used, in contrast to βίος– physical life.

According to new covenant promise, the Spirit also enables or causes believers to walk in righteousness (Ez 36:26-27).<sup>66</sup>

Since we are speaking of God's spiritual life in believers, it follows that they must learn to be continuously filled with the Spirit of God. In the Old Testament, the Spirit came to rest on people for particular tasks and seasons (see the example of Bezalel in Exodus 31:1-5, Gideon in Judges 6:14-16, and Saul in 1 Samuel 10:6). But the new covenant promise speaks of a new Spirit placed inside man (Ez 36:26-27; Jl 2:28-29; Is 59:21). The power for Christian living is therefore the Spirit of God both within and resting upon the individual and the community. Jesus instructed his followers that they needed to be fully immersed (baptized) in the Holy Spirit and His power (Lk 24:49; Acts 1:8). The Apostle Paul said that believers were the temple of the Holy Spirit (1 Cor 3:16) and that they should be filled continuously with the Spirit (Eph 5:17-18), walk in the Spirit, be led by the Spirit, keep in step with the Spirit, live in the Spirit (Gal 5:16, 18, 25), appropriate the fruit of the Spirit (Gal 5:22-23), pray in the Spirit (Eph 6:18), seek the gifts of the Spirit (Rom 14:1), and fan into flame the gifts of the Spirit imparted to through the laying on of hands (2 Tm 1:6).

We gain from this understanding the fact that goals for transformative spiritual education must include instruction on the filling of the Holy Spirit and the cultivation of the spiritual life of Christ's followers by the leading and power of the Holy Spirit.

Transformative education is not just a mental or affective exercise, but a highly spiritual

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<sup>66</sup> Larry Richards, *Christian Education: Seeking to Become Like Jesus Christ* (Grand Rapids, MI: Ministry Resources Library, 1988), 15.

one, giving time and place for the Holy Spirit to encounter, convict, lead, empower, and fill Jesus' disciples.

*Transformation Goal #3 – Experiential intimacy with God*

Thirdly, the goal of transformation is an intimate knowledge of the love of God in God the Father and to know His voice and presence. Jesus said that eternal life is found in knowing God the Father and Jesus Christ His Son (Jn 17:3). To know the Father is to know His goodness (Ex 33:19), compassion, and covenantal love (Ex 34:6). In fact, knowing the love of God fills God's people with all the fullness of God (Eph 3:17-20) and keeps them secure in their faith journey (Jude 1:24, Rom 8:39). An understanding of the love of God comes through a truth revelation, but it is also meant to be an experiential knowledge. The Greek word for "to know," *ginosko*, in Ephesians 3:17 and John 17:3 is an experiential knowledge, as opposed to a mere intellectual understanding.<sup>67</sup> Therefore, transformative education should introduce a person experientially to the love of God. The love of God is discovered as disciples learn to hear His voice, spend time in His presence, and gain a revelation of His goodness and favor towards them. God wants His sons and daughters to tangibly experience His love in a what I call a spiritual encounter, and then live from the love that they now experientially know.

Therefore, it follows that transformative spiritual education must also include learning to hear God's voice and becoming familiar with His presence so that ministry flows from the presence of God rather than toward it. Man is made to enjoy God's

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<sup>67</sup>*The Pioneer's New Testament a Web-based Translation*, accessed on October 28, 2015, <https://pioneernt.wordpress.com/2010/01/12/word-study-29-to-know/>.



presence, and God Himself wants to enjoy the fellowship of man. *The Westminster Catechism of Faith* states that “the chief end of man is to glorify God and enjoy His presence forever” (see also Rv 4:11, 21:3-4).<sup>68</sup> We see repeated pictures of God in the Bible desiring His people to dwell in His presence, beginning in the garden, extending to the call to worship Him in the desert tabernacle, the subsequent temple, Christ tabernacling with his people, and finally the ultimate destination of living in His presence in heaven (Rv 22). In light of this truth, one of the goals of transformative spiritual education is to teach Christ’s disciples to cultivate personal intimacy with God and learn how to discern the presence of God in devotional and ministry times day by day. In practical terms, there must be contexts in the training program where daily intimacy with God is taught and living in the presence of God is welcomed, discerned, and stewarded.

#### *Transformation Goal #4 – Discovery of identity*

Fourthly, the goal of transformation is to empower sons and daughters of God to fully understand how to live out of their identity in Christ. Christians have a royal identity, living as princes, not paupers. They are sons and image bearers that exercise Kingdom dominion on the earth and bring God glory. People who are made in the image of God are meant to bear His likeness and exercise God’s dominion on the earth (Gen 1:28) through co-laboring with Him and brokering God’s spiritual life and glory to the world (Jn 1:13; Rom 8:19-21, 11:36; 1 Cor 6:20; Ps 86:9).<sup>69</sup>

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<sup>68</sup> “Westminster Catechism of Faith Short Form,” accessed on October 28, 2015, [http://www.reformed.org/documents/wsc/index.html?\\_top=http://www.reformed.org/documents/WSC.html](http://www.reformed.org/documents/wsc/index.html?_top=http://www.reformed.org/documents/WSC.html).

<sup>69</sup> Kris Vallotton, with Bill Johnson, *The Supernatural Ways of Royalty: Discovering Your Rights and Privileges of Being a Son or Daughter of God* (Shippensburg, PA: Destiny Image Publishers, 2006), Chapters 1 and 2.

The impartation of the knowledge of sonship and is a huge deal. Most Christians know theologically that they are either a son or daughter of God, but they have little to no practical idea of what this means! In fact, many Christians live as orphans, not sons! In a sense, Satan (the serpent) was the first orphan having been cast out of heaven. Mankind followed the same course when they were banished from God's presence in the garden. An orphan is a child who is abandoned and consequently directly or indirectly cursed by his or her father. For an orphan, everything is colored by this governing reality. They have been abandoned and now must fend for themselves without a father's provision, nurture, identity, affirmation, love, and inheritance. Taking this a step further, an orphan spirit is a governing atmosphere, mindset, or spiritual lens through which every human consciously or unconsciously sees reality as one who has been orphaned from the presence of God the Father. A person with the orphan spirit is aware of the curse of inward brokenness and loneliness, the loss of spiritual relationship with God, the loss of spiritual inheritance and of having been cast out of the spiritual home that God's loving presence provides. The orphan spirit can be more than a mindset; it can also be a demonic spirit or a pervading soulish heart attitude. Every human on the planet is affected by the orphan spirit as a result of the consequences of the fall.<sup>70</sup>

Not only are disciples to be introduced to their identity in Christ as sons or daughters, but they must have the orphan characteristics of their old nature healed. They must understand their sonship means they are royalty, sons of a king, and endowed with all the privileges of the King's sons. They must understand that all the blessings

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<sup>70</sup> Leif Hetland, *Healing the Orphan Spirit Revised Edition (Sonship Series)*, 2 ed. (Bedford, TX: Burkhart Books, 2013), chapters 1 and 2. Leif's work is one of the best out today on the orphan spirit.

contained in heavenly realms (Eph 1:3) belong to them. Too many times “princes live as paupers and tramps in the castle and not full heirs who are confident sons of their Father.”<sup>71</sup> Sons do the work of their father (Jn 5:19-20). So, disciples are royal sons always about their heavenly Father’s business, bringing glory to Him on the earth (Jn 8:38). Therefore, transformative education must introduce disciples to their identity as sons or daughters of the King and the regal work of the sons of God upon the planet.

#### *Transformation Goal #5 – Transformation of Heart and Mind*

Fifthly, the goal of transformation is to have both the heart and mind impacted with God-given change. 1 Thessalonians 5:23 says, “Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.” This truth speaks of attitudes, emotions, perception, values, self-concept, motives, belief systems, and behaviors. Indeed, even the famous text of being renewed by the transformation of our mind (Rom 12:2) uses a Greek word, *noûs*, which in its meaning transcends its usual translation of mind or mere belief, to include values, attitudes, and way of perceiving.<sup>72</sup> It follows that our transformative educational paradigm must speak to beliefs, attitudes, values, the will, and behavior. This starts with the renewal of the mind.<sup>73</sup>

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<sup>71</sup> Kris Vallotton, with Bill Johnson, *The Supernatural Ways of Royalty: Discovering Your Rights and Privileges of Being a Son or Daughter of God* (Shippensburg, PA: Destiny Image Publishers, 2006), Chapters 1 and 2.

<sup>72</sup> W.E. Vine, *Vine's Complete Expository Dictionary of Old and New Testament Words: With Topical Index*, accessed on October 22, 2015, <http://www.studyLight.org>.

<sup>73</sup> Bill Johnson, *The Supernatural Power of a Transformed Mind: Access to a Life of Miracles*, (Shippensburg, PA: Destiny Image Publishers, 2005), 42.

The Scriptures are clear that both the heart and mind must go through a dramatic change in order for a person to be spiritually transformed. While a person is transferred from the kingdom of darkness into the kingdom of light and their destiny is secured (Jn 12:35-36), people must also let God circumcise their hearts and transform their minds so that they can come into the fullness of their identity and the purposes of God. Regarding the transformation of the heart, Deuteronomy 30:6 reads, “Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live.” Romans 2:29 reads, “But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.” Similarly, many Scriptures speak to the need for a transformation of mind. Romans 12:1-2 speaks to this journey: “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.” Ephesians 4:20-24 also speaks to the need for the mind to be transformed: “But you did not learn Christ in this way, if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.”

Jack Taylor of Dimension Ministries makes this comment regarding the need for a transformed mind: “The operations of personal faith, though initiated by the Spirit of God

in the human spirit, must be released with the permission of the mind. Therefore, the mind must be transformed from the earthly, natural, and reasonable thinking that holds faith back to heavenly thinking that releases Kingdom living.”<sup>74</sup> Similarly, Pastor Bill Johnson makes this assertion: “the only way to consistently do Kingdom works is to view reality from God’s perspective. That’s what the Bible means when it talks about renewing our minds. The mind is the essential tool in bringing Kingdom reality to the problems and crisis people face. God has made it to be the gatekeeper of the supernatural. To be of any use to the Kingdom, our minds must be transformed.”<sup>75</sup>

Another key part of the inward transformation of the heart is a personal revelation of love of God the Father (1 Jn 4:7-21). His love casts out fear, touches our heart and spirit and transforms us! When the love of God is quickened in our hearts by the Spirit of God, the hope we have in Him for change and power and transformation always comes to pass and does not disappoint us (Rom 5:5). Indeed, when we are rooted and grounded in His love we “may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God” (Eph 3:17b-19). Perfect love casts out fear, and fear is a tremendous limiter. Leif Hetland in His book, *Baptism of Love*, argues that just as the believer needs to receive Christ and then experience a “baptism” or immersion in the Spirit, there is also a necessary immersion in the Father’s love.<sup>76</sup>

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<sup>74</sup> Jack R. Taylor in forward to: Bill Johnson, *The Supernatural Power of a Transformed Mind: Access to a Life of Miracles*, (Shippensburg, PA: Destiny Image Publishers, 2005), 23.

<sup>75</sup> Bill Johnson, *The Supernatural Power of a Transformed Mind: Access to a Life of Miracles*, (Shippensburg, PA: Destiny Image Publishers, 2005), 42.

<sup>76</sup> Leif Hetland, *Baptism of Love* (Bedford, TX, Burkhart Books, 2012), 30.

Transformative education must therefore aim to transform an individual's heart and mind. Both must be "saved" or renewed by the Spirit of God. Curriculum should include time and space for soul care or heart work, especially in the context of counseling and group/peer interaction in the context of love. Further, ungodly beliefs and mindsets that have limited the church, especially legalistic religious mindsets, must be renewed in the truth. God's love must be taught and seen to operate through teachers, mentors, and the discipleship community. Changed hearts, renewed minds, and personal discovery of the love of God the Father should be a goal of any transformative education program.

### **The Process of Transformation**

We have examined the goals of transformation and the means that God uses in transformation. In this subsection, we will examine long-term processes that God uses in an individual's life to transform him or her into a Kingdom disciple in the image of Christ. God's process is a combination of God's sovereign working and His servant responding by making choices to press into change. Paul's instruction to people on the process of spiritual growth in Philippians 2:12-13 reads, "So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; for it is God who is at work in you, both to will and to work for His good pleasure." In the same letter, he writes of the faithfulness of God in completing the process over time. Philippians 1:6 reads, "For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus."

God typically shapes a person over an extended period of time; usually a lifetime!<sup>77</sup> This is found in the life of practically all servants that are covered in detail in the Bible. So, God thrust Abram into process of change; a journey of faith, with faithful and unfaithful moments, so that he could become the father of many nations in (see Genesis chapters 12-25). Jacob was also a man in process. At first, he deceived and strove for a blessing. Then, he experienced the fruit of deception and striving personally in his father-in-law's household. After an encounter with God at Bethel and later wrestling with the angel of the Lord we observe how God continued shaping his heart and character over his subsequent lifetime (see Genesis chapters 25-35).

Moses was a key figure in Old Testament history, greatly transformed by God. Early in His life, he was divinely protected by God from destruction in Egypt when Pharaoh was killing all baby boys. He was raised at a young age in his parents' home, before living in Pharaoh's household (Ex 1:22-2:10; Heb 11:23). After an initial failure, God met him with a supernatural encounter at a burning bush in the desert and commissioned him to deliver his people, while giving him the power of His name and signs and wonders to work God's power (see Exodus chapters 3-4). He left the encounter a changed man.

God's process for Joshua was serving as Moses' aide. Joshua accompanied Moses on the mountain and conducted the Lord's battles in the desert. He saw the faithfulness of God when the Red Sea parted and water and manna flowed in the desert. Because of these experiences, he gave faithful report of God's ability to take the Promised Land

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<sup>77</sup> There are no footnotes in the following body of work as this all came out of the researcher personally studying individuals in the biblical record.

when other spies and the nation chose a place of fear and unbelief. He crossed the Jordan when it supernaturally stopped flowing and had a personal encounter with the commander of the Lord's army before becoming the leader of a nation that took God's people into their inheritance (see Joshua 5:13-15).

Gideon was a fearful man hiding from the Midianites before he was encountered by God, called, sifted, tested in faith as God invited Him into a process to prepare him to deliver Israel from Midianites (see Judges 6-8). Gideon was hungry for God to do in his day the miracles that he had heard about from the past. God called him the mighty warrior that He saw in Gideon before Gideon actually walked in that reality.

God also shaped King David from the time he was just a young lad. He served and worshipped God while he was tending his father's sheep. In this context, he developed faith and a heart for God. He saw God's faithfulness and love (see 1 Samuel 16). He later had great faith after he was anointed by Samuel as King and was spurned by his jealous brothers when he went to the battle front and successfully defeated Goliath (see 1 Samuel 17). David waited patiently in the test of years in the desert while fleeing King Saul. He trusted God and repented when he failed to inquire of the Lord and fell in league with the Philistines (1 Sa 28-30). He served faithfully as king, defeating all of God's enemies, and he brought the ark of God's presence into his capital so that worship of God would be the center of his reign. When he fell in deception and murder with Bathsheba, he repented publicly (see Psalm 51 and 2 Samuel 12), He acted in humility when his son Absalom usurped the Kingdom. His process was extensive. Because of how he walked through this process, God called him a man after His heart.



What about Jesus Himself? The Father shaped his journey through natural parents, specifically chosen out of the line of David and in the most humble of means. Angels, aunts and uncles, magi, shepherds, and individuals in the temple prophesied about his life and destiny during the time of His birth (Luke 1 & 2). He “grew in wisdom and stature and favor with God and men” under the guiding hand of His Father in heaven and His parents (Lk 2:52). Imagine that, the Son of God grew! The Father affirmed Jesus publicly at a *huios* ceremony (the Jewish releasing of a son at age thirty) by sending the Holy Spirit upon Him and by speaking affirmation and sonship from heaven over Him at his baptism (Mt 3:15-17). Jesus ministered in power from that time onward, amidst great opposition, and endured suffering so as to perfect obedience (Heb 5:8). He learned to do only what He saw His Father doing (Jn 5:24) and he faithfully taught a close band of followers about the ways of God. He modeled for us a journey of growth even though he needed no transformation Himself, as He was perfect from the beginning (Heb 4:15).

God also had a process in mind for the Apostle Peter. Hungry for the arrival of the Messiah, Peter was baptized by John and brought to Jesus only to receive an immediate prophetic word about his future calling and destiny as an apostle for the church of God (Jn 1:35-42). Later he had a personal encounter with Jesus when Jesus got into his boat and instructed him on a miraculous catch of fish (Lk 5:1-11). Later Jesus sent Peter out to heal the sick, cast out demons, and preach the gospel in the power and authority granted to him by Jesus (Lk 9:1-5). In a moment of glory and yet failure, Peter confessed Christ as the Messiah by discerning the revelation of God the Father, only to hear the voice of Satan and try to dissuade Jesus from going to the cross (Mt 16:13-23). All of these were process items; God at work to lead Peter through a journey of transformation.

During the course of Peter's three to four-year journey with Jesus, Peter saw the works of God and had the privilege of relational friendship and mentoring by Jesus directly. Yet Peter was still bold, brash, self-confident and full of human zeal. So, Jesus permitted him to be sifted as wheat by Satan. After Peter denied the Lord three times (Lk 22:31-34; Mt 26:70-75), Jesus restored Peter three times and reminded him of God's love for him and recommissioned him to his mission as leader of His church (Jn 21:14-19). The culmination of God's process for Peter arrived when the Holy came on him in power (Acts 2:1-4). Peter immediately preached a message that saved 3,000 and launched the church in Jerusalem (Acts 2:5-47). He faithfully ministered for the Lord for nearly thirty-five years before writing parting instructions for the next generation (see 1 & 2 Peter).

The Apostle Paul serves as a fitting last example. He was groomed for his work as an apologist for Jesus Christ through being born a Roman citizen and through years of Pharisaical training (Phil 3:3-6). He zealously persecuted the church, believing he was serving God. But, Jesus introduced Himself on a road to Damascus through a voice from heaven and a glory encounter that blinded him to expose Paul's actual state of spiritual blindness. Paul was divinely healed by a man who receives a word of knowledge as to his whereabouts. Paul was filled with the Holy Spirit and commissioned by Ananias as an apostle to the Gentiles (Acts 9).

God's process for Paul continued in Jerusalem, where Paul experienced such opposition that he had to escape the city by being let down in a basket (Acts 9:20-30). God brought Paul into a long, deeper encounter. While in the desert Paul received direct revelation from Jesus regarding the mystery of the gospel to the gentiles (Eph 3:1-7; 2 Cor 12:2-4). God ordained a mentor, Barnabas, for Paul to better train Paul in the ways of

leadership and through the church in Antioch (Acts 11:22-26). God then thrust Paul into a time of convergence by sending him on three missionary journeys to Asia Minor, then Greece, then Rome (see Acts chapters 13-28). Throughout this time Paul endured great suffering and opposition and near-death experiences (2 Cor 11:22-12:10). This latter process kept Paul humble and dependent on the power of God.

As noted, God's process with each biblical character varied, but there seems to be common elements and a rough order to the events, though some are repeated. In general, the process that God uses looks something like the following:

1. God-shaping foundations – God has purposes for each person before they were born (Eph 2:10) and He often uses birth and early childhood experiences to shape a person. He works in good and godly families (like that of Timothy) and in adversity, brokenness and issues marred by sin in ways that can shape a life message for His glory. When it is time, He calls a person to Himself. Sometimes, He orchestrates a process to prepare a person for meeting Him. Other times, an encounter initiates a process. We see how God worked in childhood foundations to shape a life through the examples of David, Moses, Paul and Jesus.
2. Personal revelation of God and commissioning – The formal journey often begins with an encounter, revealing God in tangible, visible, and impossible-to-miss ways. This revelation is often accompanied by a call to a future purpose and ministry with attendant prophetic declarations about a person purpose, affirmation of identity, and even details of the future ministry. The point of the encounter is for the person to see their need for faith and come to a total surrender to the Lordship of Christ (in the OT

- to YWYH). This revelation leads to a conversion of heart, absolute belief, and a total response to God. We see this process in the life of Paul, Moses, Gideon and Joshua.
3. A season of equipping, revelation and growth – This comes through both the word of God and the active demonstration of deeds, miracles, and signs to evoke belief and provide a foundation of the goodness and power of God. During this season, the Spirit of God reveals truth through God's word. He also helps the believer talk with God, receive guidance and grow in character and sanctification. This transformation affects the servant's belief structure, inner life, and lifestyle choices. We see this in the life of Peter, Paul, and David.
  4. A process of relational mentoring and community – This stage is characterized by input from physical parents or spiritual mentors in the process of life together. Sometimes the mentoring occurs in a community of individuals (see the OT school of prophets in 1 and 2 Kings, and the rabbinic group twelve mentees of Jesus). At other times, it is one on one mentoring (like Elijah and Elisha, Paul and Timothy). This stage is usually accompanied by a process of serving one's mentor, often with delegated responsibility. During this phase, modeling occurs, teaching is given, questions are processed, and there is interpersonal support in an atmosphere of promise, affirmation, and love. We see this stage illustrated in the life of Elijah to Elisha, Moses to Joshua, Jesus to his disciples and Paul to Timothy.
  5. Commissioned for missional assignment – At some point God gives His disciples power and authority, and the Holy Spirit comes upon them so they have the attendant grace placed on their life to minister the ways of God in His supernatural power and love. Accompanying this empowerment there is always an active process of being

- sent on mission or assignment for God. During this time, the person often has a period of initial victory or ministry success where much is learned about faith, the faithfulness of God, and how the Kingdom operates. We see this stage in the life of all of the biblical characters studied.
6. Periods of testing, failure, or opposition – This part of the process (which can occur at any time) is used by God to test and to develop faith and character. During this time the heart, unbelief, and weaknesses are revealed. Depending on the response of the individual this season may last for a long time or it may be repeated so that a person is shaped in full reliance on God before a convergence of ministry is released. Periods of crisis, testing, isolation, or opposition often occur at multiple times in the transformation journey. We see this stage illustrated in the life of Abraham, Moses, Jesus, David, Paul and Peter.
  7. Convergence and generational impact – In this final phase of the process, God’s servant seems to function successfully in his or her calling. Full reliance on God is at hand and the person seems to operate in their “sweet spot” out of who they are as they have been shaped by God through prior decades. The greatest fruit of a person’s ministry occurs in this phase and often leads to generational impact. The close of this season consists of a “passing it on” phase, where the person offers wisdom and coaching to successive generations. Moses, Peter, Paul and Jesus are great examples of those that successfully passed on their ministry to others.

Dr. Robert Clinton in his book *the Making of a Leader* identifies similar, though not identical phases to what I discovered in my own research.<sup>78</sup> He does not note the process stage of divine God-encounter or personal revelation as a separate stage in the same way as I do. His other phases, however, are very similar to mine. Clinton identifies six phases in a God-orchestrated growth/transformation process as follows:<sup>79</sup>

1. Phase I – Sovereign Foundations: God providentially works through family, environment, and historical events. The individual has little awareness of God at work but learns to take advantage of what God has laid in these foundations.
2. Phase II – Inner-Life Growth: In this phase, the person learns the importance of praying and hearing God. Initial ministry assignments are given and the person grows in discernment, understanding, and obedience as he is put to the test. Character is developed through successes and failure and, if the lessons are not learned, the process cycles over again until a proper response is obtained so the person can be given expanded ministry and greater responsibility. Clinton notes tests, periods of isolation, failures and conflict are used by God to refine a person in this stage.
3. Phase III – Ministry Maturing: In this phase, the person grows in spiritual giftedness and may get additional training beyond the family and early mentors to become more effective. Ministry and learning through task or missional assignment is the main focus. God brings many lessons his or her way focus the disciple on relationships

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<sup>78</sup> Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 1988), Chapters 4-7.

<sup>79</sup> Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 1988), 44-47.

with others, the inadequacy in one personal life, proper response to authority, and in learning to overcome and move past resistance.

4. Phase IV – Life Maturing: In this phase, the person has already learned to use their spiritual gifts and has developed a clear focus in their calling. They have learned through isolation, crises, and conflict to do what is important and let ministry flow out of who they are in Christ. Greater communion with God is developed as is greater depth to prepare for the last two phases.
5. Phase V – Convergence: In this phase, God moves the person into a role that matches his or her gift-mix and life experience so that ministry is maximized. The leader uses the best he or she has to offer. Clinton notes that tragically most people do not reach a time of convergence, as many short circuit their own personal development through failing to yield to God in stages of trial, opposition and refinement.
6. Phase VI – Afterglow or Celebration: The fruit of a lifetime of ministry and growth culminates in an era of fatherly leadership, recognition and direct or indirect influence at broad levels. Their storehouse of wisdom gathered over a lifetime continues to bless others in a subsequent generation.

### **Transformation Accelerators**

In this sub-section, I wish to briefly mention the factors are involved that accelerate the transformation process. When the lives of individuals touched and transformed by God are examined in Scripture, the following are found to be the most instrumental in rapidly launching the change process forward to a great degree:

- Personal encounter with God – This accelerator is characterized by dreams, visions, angelic visitations, miraculous signs, or God’s audible voice. Moses, Peter, Joshua,

Gideon, Elisha, and Samuel were greatly propelled forward after they have had a personal encounter with God. For example, Moses' face was literally changed after his glory encounter with God on Mount Sinai in Exodus 34.

- Prophetic word or destiny declaration – Time after time we see that the prophetic words are associated with a calling or life destiny. These words significantly advance a person, often launching ministry and a total change of life. Significant examples include Saul when he gets a word, David when he was anointed by Samuel, Paul when he gets a word from Ananias, and Mary when she hears a word from the angel Gabriel.
- Baptism or filling in the Holy Spirit – When the Spirit come on someone in power, the person's life is immediately changed and the person is launched forward. We see this when the Spirit clothed himself with Gideon, when the Spirit came on Elijah empowering him to outrun Ahab's chariot, and when the Spirit falls in the upper room in Acts 2. Many other examples can be cited.
- Assignment of a mentor – When God places a mentor in someone's life, most often the life of the mentee changes dramatically. Examples include Barnabas assigned to Saul, Paul assigned to Timothy, or when Elijah threw his mantle on Elisha.
- Commissioned task – When God commissions His people with assignments, giving them both power and authority to walk it out, they are also significantly changed. They learn to see the power of God work through them personally and grow in faith.
- Exposure to signs and wonders – When the disciples saw water turned to wine they believed. When Isaiah saw and heard the Lord in Isaiah 6 he was changed. When Cornelius and his household heard the word of God through Peter the Holy Spirit fell.



### **Transformative Learning in Educational Theory**

In this final sub-section, I wish to examine secular theory and theoretical foundations that speak to the process of spiritual Kingdom transformation. Significant work has been done in secular educational theory regarding transformative learning. This field of study examines the factors that lead to genuine, long-term transformation in moving people from one set of understanding and behavior to another. Its key researchers are Jack Mezirow, Edward W. Taylor, and Patricia Cranton. Below I cite several key insights from this field.

According to these researchers, transformative learning is a process whereby a learner changes his or her perspective on the way he or she interprets experiences, decisions, and interactions with the world and then proceeds with a change in how his or her interactions are conducted. It is “predicated on the idea that students are seriously challenged to assess their values system and worldview and are subsequently changed by the experience”.<sup>80</sup> Since a fundamental change in perspective, or frame of reference, is at the heart of transformative learning, when someone undergoes such a change, he or she has, in essence, transformed his or her view of himself or of the world or of how he or she interacts with others and his or her environment.<sup>81</sup> Changing the way people think “requires that learners come to an awareness that there is indeed a need for

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<sup>80</sup> Quinnan, T. *Adult students “at risk”: Culture bias in higher education* (Westport, CT: Bergin and Garvey, 1997) Quoted in Jack Mezirow and Edward W. Taylor, *Transformative Learning in Practice: Insights from Community, Workplace, and Higher Education* (San Francisco, CA: Jossey-Bass, 2009), 3.

<sup>81</sup> University of Central Oklahoma, “Transformative Learning, What is Transformative Learning? (Pt. 1), Accessed February 11, 2015, <https://www.uco.edu/academic-affairs/cettl/TLGuideFiles/2012-03-tl.pdf>.

transformation... which requires the unlearning of outdated information and ways of doing things.”<sup>82</sup>

Edward W. Taylor in his seminal work identifies seven core elements in the transformative learning process, all of which directly apply to the learning environment in schools of supernatural ministry. The core elements include:<sup>83</sup>

1. Individual experience – consisting of all the prior experiences and knowledge that a learner brings to the situation.
2. Critical reflection – a process of questioning deeply held assumptions and beliefs based on prior experience or knowledge. This reflection consists of what one feels, perceives, thinks, including how one perceives, and awareness of why one perceives in a particular way. Critical reflection helps identify underlying values, beliefs and assumptions that one holds.
3. Dialogue – consisting of discussing experiences, assumptions, and perceptions with others in a personal and disclosing fashion, free of coercion and self-deception, an openness to alternative points of view, and the ability to assess evidence objectively. It is more than an intellectual dialogue, reaching to understanding feelings, personalities, attitudes, desires, and preferences. It is also a process of collaborative inquiry.
4. Holistic Orientation to Teaching – an orientation that encourages a broad range of intellectual, affective, relational, and experiential forms of learning activities.

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<sup>82</sup> Jack Mezirow and Edward W. Taylor and Associates, *Transformative Learning in Practice: Insights from Community, Workplace, and Higher Education* (San Francisco, CA: Jossey-Bass, 2009), 101.

<sup>83</sup> Jack Mezirow and Edward W. Taylor and Associates, *Transformative Learning in Practice: Insights from Community, Workplace, and Higher Education* (San Francisco, CA: Jossey-Bass, 2009), 4-13.

5. Awareness of Context – an understanding and appreciation of the personal, situational, and cultural factors that play a role in influencing the learning process.
6. Authentic Relationship – because of the important role of dialogue, meaningful and genuine relationship with other learners in the process of change. A high degree of transparency and self-awareness with the commitment to mutually exchange information is needed.
7. Learner-Centered Teaching – teaching that is intentionally focused upon and constantly measuring the learning and transformation impact on the student.<sup>84</sup>

Jack Mezirow, another key researcher, identifies ten phases of learning, which I have shortened to nine and reworded slightly to aide me in my own understanding. His paradigm describes the actual process that most schools of supernatural ministry see in their students as they progress through a two-year period. Here are Mezirow's phases:<sup>85</sup>

1. Experiencing a disorienting dilemma through new truth or experience.
2. Undergoing self-examination.
3. Beginning a critical assessment of one's prior premises and assumptions.
4. Recognizing that one's faulty premises and discontent with the status quo leads to motivation for transformation and initiates a process of transformation.
5. Exploring options for new roles, relationships, ways of thinking, and actions through an others-based collaborative inquiry.
6. Planning a new course of action based on new perspectives.

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<sup>84</sup> Jack Mezirow and Edward W. Taylor and Associates, *Transformative Learning in Practice: Insights from Community, Workplace, and Higher Education* (San Francisco, CA: Jossey-Bass, 2009), 14.

<sup>85</sup> Jack Mezirow and Edward W. Taylor and Associates, *Transformative Learning in Practice: Insights from Community, Workplace, and Higher Education* (San Francisco, CA: Jossey-Bass, 2009), 19.

7. Acquiring the necessary knowledge, skills, and resources to implement the new plan.
8. Implementing and testing the plan, developing iterations of change, and building confidence in the new way.
9. Reintegrating the new way into one's life, perspective, and practice.

Several additional concepts in the educational theory of transformation within the secular field parallel those of the Scriptures. These too are worth considering as means of ministering to students in schools of supernatural ministry. The most significant include:

1. Creating tension in the student's preconceptions and practices to lead them to embrace a journey of reassessment and transformational change.
2. Incorporating non-academic learning activities; particularly role play, journaling, storytelling, testimony, life stories, cultural imagination, creative expression and group activities.
3. The power of developing great questions of inquiry and teaching contexts that challenge learning edges, comfort zones, and presently held perspectives.
4. Exposure to different race and cultural settings.
5. Creating intensive mentoring and coaching learning contexts.
6. The incorporation of methods to create relationship, trust, and mutual dialogue so that sharing is natural, normative, and peers help peers in their transformational journey.
7. Creating a set of intentional, focused transformational learning objectives so that transformation can be measured.

*Application for Schools of Supernatural Ministry*

In the last few sections of this chapter, I have extensively developed the theology of transformation; perhaps too extensive. In order to help the reader, I have provided below a summary in bullet form of the practical theological insights in this chapter:

The biblical means of transformation are:

- God's sovereign initiative
- God's word, His Spirit, and faith
- Experiential encounters with God
- The impact of family, community and mentors
- The impact of commission, impartation and prophetic declaration
- Refinement through trials tests and opposition

The biblical goals of transformation are:

- Restoring the image of God in man
- Infusion with the Holy Spirit
- Experiential intimacy with God
- The revelation of identity in Christ
- A renewed heart and mind

The biblical process of transformation goes through a series of stages:

- Sovereign God-shaping foundations
- Personal revelation of God and commissioning
- Inner growth, equipping and revelation
- Ministry and life maturing
- Missional assignment

- Refinement through testing, failure, opposition
- Convergence and generational impact

Insights from the secular study of transformative education:

- Creating tension in the student's preconceptions and practices to lead them to embrace a journey of reassessment and transformational change.
- Incorporating non-academic learning activities; particularly role play, journaling, storytelling, testimony, life stories, cultural imagination, creative expression and group activities.
- The power of developing great questions of inquiry and teaching contexts that challenge learning edges, comfort zones, and presently held perspectives.
- Exposure to different race and cultural settings.
- Creating intensive mentoring and coaching learning contexts.
- Creating forums for relationship, trust, and mutual dialogue so that sharing is natural, normative, and peers help peers in their transformational journey.
- Creating a set of intentional, focused transformational learning objectives so that transformation can be measured.

#### **Section 4 – Fourteen Objectives for Transformative Kingdom Education**

In this chapter, we have discussed the role of the Holy Spirit, a theology of the Kingdom of God, and the goals, means, process, and accelerators of a God-wrought spiritual transformation in a person's life. We have seen the modalities of transformation, characterized by 1) patience and emphasis on process, 2) implementing a highly charismatic expression of ministry including the power of God and gifts of the Holy

Spirit, 3) emphasis on the values and practices of the Kingdom, 4) within actual settings of life and ministry, 5) primarily by means of mentoring relationships.

For the sake of the research conducted with supernatural schools of ministry and for the ability to craft questionnaires and interview questions, I have set the following objectives from the biblical, historical and theological foundations explored in this dissertation. These are also helpful to set levels of potential proficiency, benchmarks, and even comparison between schools. These form the basis for quantitatively fashioned questions that measure desired outcomes and change. The following list includes suggested training foci and some possible benchmark questions for desired outcomes. Each numbered item is a training objective, while the bullets represent potential benchmarks.

1. Objective #1: An understanding the nature and works of the Kingdom of God are to be taught, experienced, and practiced.
  - Benchmark: Do students have a theology and eschatology that embraces healing, deliverance, signs and wonders, and manifest gifts and expressions of the Holy's Spirit work in everyday life and ministry?
  - Benchmark: Do students pray for the sick with effective results at least monthly outside the church?
  - Benchmark: Do students share the gospel with a pre-Christian at least once monthly with attempted demonstration of the power of God?
2. Objective #2: A deep revelatory understanding of the Word of God.
  - Benchmark: Have students read and studied the entire Bible (or most of it) while sitting under a revelatory teacher expounding the entire text?

- Benchmark: Have students proven the ability to preach, teach, or explain an OT or NT text, in context, with the knowledge of how to research word meanings, and with the ability to state applicative principles from the text?
3. Objective #3: The understanding of identity in Christ, to include understanding the power and authority of living in sonship.
- Benchmark: Do students have greater courage, boldness and confidence in practicing the ministry of the Kingdom because they understand who they are?
  - Benchmark: Are students walking in love, rest, and the joy of God as glorious secure sons?
  - Benchmark: Do students have the ability to testify to the key aspects of what it means to be a son or daughter of Christ?
  - Benchmark: Do students evidence the image of Christ?
4. Objective #4: Holy Spirit baptism, filling, and impartation of spiritual gifts.
- Benchmark: Have students experienced a baptism in the Spirit's power?
  - Benchmark: Do students believe that all the gifts of the Spirit are for today?
  - Benchmark: Do students attempt to minister in all of the spiritual gifts, including: prophecy, healing, deliverance, miracles, discerning of spirits, and word of knowledge in every context of the Christian life?
  - Benchmark: Have students had hands laid on them specifically for impartation of gifts and ministries from anointed leaders?
  - Benchmark: Do students evidence accurate and effectual ministry in one or more of the following spiritual gifts: prophecy, healing, deliverance, miracles, discerning of spirits, word of knowledge, word of wisdom, or revelation?



5. Objective #5: Greater intimacy with God.

- Benchmark: Do students testify that they hear God more clearly?
- Benchmark: Do they love to spend time with God and make prayer, worship, and time in His presence a priority?
- Benchmark: Is there evidential hunger for God, and does ministry flow from God's initiative?
- Benchmark: Do students give personal testimony that they hear God regularly through either dream, vision, inner voice, sense/knowing, or other means?

6. Objective #6: A personal divine encounter and experience of God the Father's love.

- Benchmark: Have students had one or more divine encounters during their time at school? Can they testify to significant change and breakthrough?
- Benchmark: Can students testify personally to a time when they have been overwhelmed by the Father's love?
- Benchmark: Do students regularly share the love and compassion of Christ in settings inside the church (on a weekly basis) and outside the church (monthly)?

7. Objective #7: The embracing of an apostolic missional lifestyle consisting of an outward focus, the regular practice of ministering salvation, reconciliation and healing to the world in the power of signs and wonders and gifts of the Holy Spirit.

- Benchmark: Do students seek to regularly minister Christ to others who do not know Jesus, pray for them, release God's love to them, or minister healing, deliverance, or other work of the Kingdom to them (2 encounters per month)?

- Benchmark: Do students evidence the regular activity of God in their lives with the ability to testify to His work and goodness in both joy and hope on a bi-weekly basis to others?
8. Objective #8: Operating in the core Kingdom values.
- Benchmark: Does the student understand and practice honor of others?
  - Benchmark: Do students evidence acts of service, generosity, and intentional extension of the ministry of Jesus for the sake of others?
  - Benchmark: Do students carry a mindset of entitlement, or do they walk in humility and teachability?
  - Benchmark: Do students want in the love of God, righteousness, peace and joy?
9. Objective #9: A commitment to involvement and accountability to a spiritual leader.
- Benchmark: Does each student have someone they consider as a mentor or spiritual mother or father to whom they have regular relational contact?
  - Benchmark: Is there an understanding of submission to authority?
10. Objective 10: Evidence of a significantly renewed mind and renewed heart.
- Benchmark: Do students understand the goodness of God?
  - Benchmark: Do students have consistent mindsets of faith, joy and hope?
  - Benchmark: Are students focused on what God is doing, or are they focused on their problems, religious striving, performance, and the works of the devil?
  - Benchmark: Do students have the personal testimony and acknowledgement from others of their freedom from a) fear, b) a religious or performance-driven spirit, and c) an “orphan spirit” mindset?

- Benchmark: Do students evidence that orphan spirit issues, generational brokenness, sin patterns, performance orientation and insecurity have come to death and new structures of life have replaced those issues (measured by testimony and mentor assessment)?

11. Objective #11: Involvement in deep, intimate, accountable, transparent relationships.

- Benchmark: Is the person involved with a small group of friends, process group for Hebraic dialogue and internalization, or company of believers where life struggles are regularly shared and there is a challenge and support to advance in embracing one's potential in Christ?
- Benchmark: Do students exhibit authenticity, openness, and an obvious value for letting others speak into their lives and enter into their journey?

12. Objective 12: Empowerment, activation, and opportunity to exercise the priestly Kingdom mandate.

- Benchmark: Do students understand their Kingdom mandate as God's legislative body upon the earth, called to release the Kingdom of God upon the earth?
- Benchmark: Is there regular opportunity to go on practical outreach, practice in classes, and opportunity for immediate activation?

13. Objective #13: The reception of destiny prophetic destiny words, a practical destiny-calling plan, and a commissioning to pursue God's plan for their life.

- Benchmark: Has each student had a personal father's blessing?
- Benchmark: Do students have several significant destiny-level prophetic words that have been given to them and journaled during their time at school?

- Benchmark: Have all students experienced a commissioning that propels them forward?
- Benchmark: Have students developed a life plan and documented dreams and their sense of future calling in ministry?

14. Objective #14: The creation of a vital, practicing Holy Spirit, revival culture where authority has been gained in all of the areas and is actively practiced and modeled by the school faculty and administration.

- Benchmark: Do all teachers model a belief and lifestyle of honor, power, and fulness in the Holy spirit and Kingdom practices?
- Benchmark: Do students testify that some of the greatest impact in their lives is the culture or spiritual atmosphere of the environment of the school?

These fourteen objectives form the benchmark measures for an effective supernatural school of ministry or discipleship program at a local church. They should be viewed as principles from which to structure programs as the Lord leads. With these objectives in hand, the stage is set. The benchmarks for the research of various schools is documented. The following chapter now documents how the research project flowed from these benchmark objectives. It then proceeds to document how the research was conducted and the findings at it related to the above fourteen transformation objectives and the research question of whether a part-time school could achieve similar results to a full-time school.

## **CHAPTER FIVE**

### **PROJECT ANALYSIS**

#### **Introduction – The Journey in Review**

In looking back over my life's work and passion, it seems that I was born to train and equip others. As a youth, my heart beat with excitement whenever I provided homework help to peers, or trained friends in folk dancing, flag football, or outdoor adventures. It leaped whenever I was involved in training. In fact, I have always had an eye to equip, envision and empower others to be successful in all that they did. As an adult, I found myself thrust into teaching and training positions repeatedly, both in my line work and the local church. Training as a means to facilitating personal transformation for others became a passion, and also my life's work.

It has been years in the making, but God has shaped me for this calling over decades. I believe I have clarity on my life's primary purpose. I live to know God personally and make Him known in all of His glory to others. I live to know His goodness, His power and His love. My God-given mission is to catalyze leaders and people in their true identity in Christ, in Kingdom vision, hope, and life in the Holy Spirit so that they may reach their full Kingdom potential. My vision for the world is that when leaders and people are catalyzed in the ministry of the Holy Spirit, their identity in Christ, and their full Kingdom potential, the world will experience revival.

Discovering purpose, God's love, the Spirit's power, and Kingdom identity is actually the cry of this generation! In a world of "dauntless," "maze runners," and "catching fire,"<sup>1</sup> young people are on a quest to find their true identity, to discover a transcendent authority that is trustworthy, and a mission that is bigger than the world in which they live. Older people too are also disillusioned with dead end jobs, our political system, and purposeless lives. They also are looking for more. The same holds true in the body of Christ. Believers are tired of the same only "occupying ground until Christ returns" mentality. They are looking for the dynamic freedom of the Holy Spirit and the power of Christ's Kingdom. These latter realities are something they often ascribe either to past heroes of the faith or defer to a future millennial period. But like any quest of the heart, this God-birthing desire for more is often hidden from obvious view or misplaced through pursuit of the idols of religion or life.

It is out of this morass that supernatural schools of ministry are being raised up by God in apostolically-minded ministries across the globe. While hidden and almost unnoticed next to seminaries, Bible colleges, church Sunday School and discipleship programs, these new schools of supernatural ministry are building into an oceanic up-well that will, I believe, become a sweeping wave to equip end-time revivalists. These are beginning to partner with other para-church movements that equip young people like Youth with a Mission or the International House of Prayer, or Jesus Culture, or dozens of other ministries with a vision to equip people for a billion-soul harvest.

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<sup>1</sup> These are phases from three popular movie trilogies (Hunger Games, Divergent, Maze Runner) that exemplify passionate young people on a quest to discover identity, genuine authority, personal power, and to right what is wrong with the world.

These supernatural schools of ministry awaken slumbering spirits and quicken Kingdom vision and hope. These equip followers of Christ in the unrestrained freedom of the Holy Spirit and God's awesome power. These set the table for Divine encounter, revelatory teaching, mentoring, and practical activation that shift paradigms and form destiny incubators of a new generation of world-changers. The Father is not leaving His church in an apathetic or powerless state. Theological sectarianism and worldly syncretism have infiltrated the church for too long. God is on the move to revive her and her people. The reason is clear. In this hour, the world is in need of dauntless, fiery revivalists that have an eye to broker the Kingdom of God, to win people for Christ, and transform the culture around them.

This project is about the paradigms that form the backbone for supernatural schools of ministry. Questions abound. Are they effective in truly changing the lives of individuals in ways that other schools may, or may not? Do they equip everyday Christians, and not simply those who feel the call to full-time ministry? Are the methods utilized in instructing students at these schools truly transformative? Are they biblical? Will these supernatural schools of ministry multiply to the point where they eventually touch the entire body of Christ?

Those questions are beyond the scope of this study. What is within the scope of this study is to examine a few of the schools that are pioneering in this arena and some that are emerging on a part-time basis. The founding schools such as the Bethel School of Supernatural Ministry under Bill Johnson and Kris Vallotton, or the Global School of Supernatural Ministry under Dr. Randy Clark, or the Harvest School of Missions under Rolland and Heidi Baker with Iris Ministries, or the Catch the Fire Leadership Schools

under John and Carol Arnott have paved the way. New schools are presently being planted as an outgrowth of these ministries. Some are full-time and some are part-time. The theory is that not all believers are called or able attend these flagship schools on a full-time basis. Nor should they. The local church needs leadership training vehicles and destiny incubators within their own Kingdom spheres of influence.

What interests me personally is whether a part-time, more locally-based school that leaves students in their jobs and their God-given spheres of influence can be fully transformative, and, in a fashion comparative to these flagship full-time schools. My interest is deep because I lead a part-time supernatural school called the Colorado School of Kingdom Ministry (CSKM). This was launched out of the momentum and spiritual focus of BridgeWay Church, where I currently serve as lead pastor. Armed with a passion to see this school become the best it can be, the project ministry theme and focus soon took shape.

Five schools of supernatural ministry were studied in this project. Each participated eagerly and incredible insights were gleaned from the study. Two research questions drove the study: 1) What does God's biblical process of transformation look like, and how effective are supernatural schools in effectively ministering this transformation, and 2) Can students in part-time schools of supernatural ministry experience comparable change to those of the two national benchmark schools of supernatural ministry?

Much was also learned from the first two years of the doctoral program in doing the preparatory biblical, historical, theoretical, and theological research. What follows is a quick synopsis of what was gleaned from my biblical, historical and theological



research as the project took shape. Insights gleaned here formed a basis for student inquiry, for the kinds of questions we wanted to ask to measure success of schools, and to understand how God is working to transform His current generation of leaders into world-changing Kingdom disciples.

This chapter begins by reviewing the framework of biblical and practical benchmarks for successful outcomes. It then develops the context for full and part-time locally-based schools of supernatural ministry. The chapter continues by laying out the research methodology employed and the actual results of the study itself. It concludes with personal reflection and an assessment of how the research question and its ensuing hypothesis was validated or discredited. It is hoped that the research associated with this study will not only strengthen the five schools studied, but serve as a resource and source of guidance and hope for other local church-based schools of supernatural ministry.

### **Biblical, Historical and Theological Foundations in Review**

#### *Biblical Foundations*

In Chapter Two, four key biblical texts were examined. One spoke to how God transforms an ordinary person into an on-fire nation-changer. We studied the call and preparation of Moses. The second text examined a passage in Deuteronomy six that gave the central command to love and obey God with the totality of one's being and instructed that this command be incisively taught by parents and mentors to successive generations. The third examined how Jesus mentored and commissioned His disciples. And the fourth examined how Paul mentored Timothy and instructed him to do the same with others.

This examination led to several conclusions that formed a foundation for project implementation. Through these biblical texts, we learned that supernatural, divinely initiated God encounters are essential in catalyzing or accelerating personal transformation. The encountered person experienced a dramatic revelation of God's power and their personal assignment in His Kingdom. The Divine encounters not only included a revelation of call, but an impartation of grace and power to accomplish God's mission. Secondly, we learned the importance of single-minded focus on God-alone with humble dependence and obedience and letting all of the other idols of life fall to the wayside. Third, we learned the important role of parents, family, close intimate relationship in personal transformation. This has direct relevance to supernatural schools by encouraging their leaders to become spiritual parents in teaching, modeling, and imparting the truth of God's word and the practices of a Kingdom lifestyle. The paradigm is a show and tell, relational, equipping, and impartational model designed to equip and multiply for successive generations. We learned this directly applies to small, high impact mentoring groups. Fourth, we learned that we must become apprentices of Jesus Himself, for He is the ultimate model. We are to learn to heal the sick, move from the voice of God, move in the Spirit's power, deliver the oppressed, and love people. Fifthly, we learned that a person must be activated and sent out to do the ministry of the Jesus while personally embodying the Kingdom in word, deed, and heart in every context of life.

There were other insights from these biblical texts, but I chose to focus on these five. From these I wanted to see if the following occur in supernatural schools of ministry and, if so, how significant are they as factors of change:

- Are Divine encounters with God both experienced by students and encouraged by school staff?
- Are students trained in the breadth of the word of God, with incisive and reflective interaction with its teachings for daily living?
- Are students challenged to be singly focused on Jesus and His Kingdom?
- Are high-impact mentor-driven small groups occurring within the school, where students learn to be transparent, open and challenged by one another. And, is one on one intentional spiritual parenting actively occurring?
- Is the transformation experienced actually measurable in terms of frequencies of behaviors, changes in beliefs, and changes in actual outcomes?
- Finally, is Jesus set as the model and are students taught and activated in divine healing, prophecy, the ministry of the Holy Spirit, evangelism, deliverance, and ministry to the broken-hearted? These are thing things Jesus practiced.

### *Historical Foundations*

In Chapter Three, John Wesley and the Methodist movement was studied. The researcher found this movement to be an excellent paradigm for successful transformational discipleship. Principles were extracted and directly applied to questions that we wished to ask in order to see what factors were being employed by supernatural schools and to what extent students had participated in or benefited from these factors.

Many of the same factors that were discerned in the biblical study were present in the Methodist discipleship system. For example, the following were key aspects to the Wesleyan method of transference: 1) groups with intimate, transparent relationships and

accountability, 2) an iterative reinforcement of key teachings and values, 3) welcoming the Holy Spirit, 4) opportunity for the Kingdom priesthood of believers to manifest Hebraic dialogue with a focus on internalization and mobilization, 5) the great importance of a baptism in God the Father's love, 6) a focus on empowerment and multiplication. These are just a few. A list of fifteen key findings is found at the close of Chapter Three. These findings fed into our line of questioning of students at the five studied schools of supernatural ministry, and were especially relevant in our qualitative one-on-one interviews and focus groups.

### *Theological Foundations*

My theological study was extensive, looking at a theology of the works of the Holy Spirit, a theology of the Kingdom of God, and the goals, means, process, and accelerators in a God-wrought transformation in a person's life. Fifteen objectives, each with two to three benchmark questions related to competency, were developed as a framework for which to both build new schools of supernatural ministry and evaluate the effectiveness of existing ones. These objectives and their benchmarks are described in the closing pages of Chapter Four. Below is a list of the objectives only, in a nutshell:

1. Objective #1: An understanding of and activation in the nature, works and practices of the Kingdom of God.
2. Objective #2: A deep revelatory understanding of the Word of God.
3. Objective #3: A firm understanding of one's identity in Christ, including the authority and power and freedom of living in sonship.
4. Objective #4: Holy Spirit baptism, filling, and impartation of spiritual gifts.

5. Objective #5: Greater intimacy with God.
6. Objective #6: A personal Divine encounter and experience of God the Father's love.
7. Objective #7: The embracing of an apostolic missional lifestyle consisting of an outward focus, the regular practice of ministering salvation, reconciliation and healing to the world in the power of signs and wonders and gifts of the Holy Spirit.
8. Objective #8: Operating in the core values of the Kingdom.
9. Objective #9: A commitment to mentoring and accountability with a spiritual leader.
10. Objective #10: Evidence of a significantly renewed mind and renewed heart.
11. Objective #11: Involvement in deep, intimate, accountable, transparent relationships.
12. Objective #12: Empowerment, activation, and opportunity to exercise the priestly Kingdom mandate.
13. Objective #13: The reception of prophetic destiny words and a commissioning.
14. Objective #14: The creation of a vital, practicing Holy Spirit, revival culture where authority has been gained in all of the areas and is actively practiced and modeled by the school faculty and administration.

These fourteen objectives were factored into the development of the pre- and post-implementation questionnaire and the line of questioning in the interview and focus group activities at the five studied schools of supernatural ministry. With the foundational research and objectives now reviewed, the reader is now prepared to see how the actual research was crafted and the results obtained and analyzed. This is the primary focus of this chapter. The remainder of this chapter as outlined by the following major headings:

- Methodology – In this sub-section, I discuss the approach that I and my research team used in gathering data, and the reasons we chose this approach.

- Implementation – Here, I discuss how and when this project was conducted.
- Summary of Learning – In this sub-section, I address what I have learned and concluded from the project. I summarize data in tables and graphs, discussing how findings from the data supported or did not support my hypothesis.
- Conclusion – In this final section, I discuss a summary of key findings as it related to the hypothesis and discuss what I think will be valuable future work and recommendations to the schools studied and for other schools in the field.

## **Methodology**

### *Introduction*

This project engaged in a mixed methods study; although it was primarily qualitative in nature. The qualitative informed the quantitative. Conclusions were drawn qualitatively, and to some degree from quantitative measurements. The research was also phenomenological in nature.

When designing research methodology, one must ask if there is a compatibility between the tools of the research method being utilized and the project being undertaken. Since there have been no prior outside studies of supernatural schools of ministry, there are no baselines. Research must begin from scratch. For this reason, I decided on doing extensive preliminary field study.<sup>2</sup> I also designed a larger number of objective pre- and post- survey questions, both qualitative and quantitative—more than would normally be

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<sup>2</sup> See Robert K. Yin, *Qualitative Research from Start to Finish* (New York, NY: The Guilford Press, 2011), 109-126. Yin discusses the importance of fieldwork and the on-site undercover observation of the researcher, even the researcher as a participant observer, or a “research instrument” (p. 122).

utilized. Moreover, I wanted to incorporate into my research methodology from my personal experiences, from a pragmatic aspect, from the worldview of supernatural schools of ministry, as well as from the perspective of the audience for this study.

### *Research Design Methodology*

The research methodology itself was designed through the lens of a pragmatic worldview. I wanted to examine change, measurable transformation in terms of action and lifestyle behaviors, rather than simple beliefs or perceptions. The pragmatic approach measures tangible actions, situations, and consequences, more so than prior conditions. The interest is on an application of what works and providing solutions to a problem<sup>3</sup>—in this case, that of genuine transformation. For the mixed method researcher, pragmatism “opens the door to multiple methods, different worldviews, and different assumptions, as well as differing forms of data collection and analysis.”<sup>4</sup>

Field study was necessary to gather information and ascertain the context of the schools directly. I wanted to understand the emphasis of schools, their uniformity (or lack thereof), and how the research should be approached given the fact that there were many variables and differences between the schools. In essence, I wanted to gather enough information to establish a baseline. Further, I wanted to incorporate as many of the findings regarding the biblical pattern of training and how God Himself accomplishes transformation. Therefore, I intentionally chose to incorporate those factors gleaned from

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<sup>3</sup> John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3<sup>rd</sup> ed. (Thousand Oaks, CA: Sage Publications, 2009), 10.

<sup>4</sup> John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3<sup>rd</sup> ed. (Thousand Oaks, CA: Sage Publications, 2009), 11.

the preliminary biblical, historical, and theological portions of the research, whether or not those practices were actually in the school's design or curriculum.

The research design was also developed with the view that people's spiritual beliefs result in real-world effects that can be studied empirically. "If people define situations and experiences as real, they are real in their consequences. The perceptions of the students in this project whether or not they can truly be measured quantitatively matter to the individual, to the school, and to the ensuing behaviors."<sup>5</sup>

There are three standard types of research design: quantitative, qualitative, and the combined mixed method research. Quantitative research is usually framed with large data populations, in closed questions and in statistical numbers. Quantitative research is a means for testing objective theories by examining the relationship among variables. These variables are measured and statistically analyzed. Qualitative research often involves using words and open-ended questions (often interview questions). Qualitative research is a means for "exploring and understanding the meaning individuals or groups ascribed to the social or human problem."<sup>6</sup> This form of inquiry looks at research with an inductive style, focuses on individual and subjective meaning, and the importance of understanding the complexity of a situation. Where quantitative research is statistical and objective in nature, qualitative research is more subjective and in the form of interviews and observations.

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<sup>5</sup> Jarred D. Fenalson, "Encounter Discipleship: A Self-Replicating Biblical Discipleship Model for the Postmodern Churchgoer Seeking an Experiential Relationship with God," (DMin diss., United Theological Seminary, 2013), 121 Jarred's work is significant in that he researches a Holy Spirit-driven pragmatic, experiential discipleship training program for students. His work has direct parallels to this project.

<sup>6</sup> John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4<sup>th</sup> ed. (Thousand Oaks, CA: Sage Publications, 2014), 5.



The mixed method, in which this research engages, combines the quantitative and qualitative forms. Quantitatively, I and my research team wanted to measure change as objectively as we could over a period of time. We wanted to look at a pre- and post-experience in perceptions, frequency of activities, change in beliefs, practices, effectiveness, etc. in individual students in direct fall/spring one-for-one comparisons. Qualitatively, we also wanted to understand the student's phenomenological experiences, such as an encounter with God, or baptism in the Father's love, or experience/fruit through an outreach power encounter.

Phenomenological research tends to focus on in-depth interviews and narratives, as these methods are key to producing a description of the individual experiences. As such, the phenomenological researcher becomes a mediator between the voices and experiences of the research respondents and the broader community of interested people. "It focuses on research questions such as what it is like to experience a particular situation."<sup>7</sup> There is a disadvantage to the open-ended, phenomenological method in that it is "more descriptive than predictive." Generalizations may be difficult to make because of the multitude of variables introduced both by the researcher, the data collectors and the participants themselves.<sup>8</sup> Hence, we attempted to try and get as much quantitative data as possible.

Even though the decision was made to try to measure quantitative change, we understood going in that this project was predominantly qualitative in nature. There are

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<sup>7</sup> Michael Bloor and Fiona Wood, *Keywords in Qualitative Methods: A Vocabulary of Research Concepts* (Thousand Oaks, CA: SAGE Publications Inc., 2006), 128-129.

<sup>8</sup> Scott W. Vanderstoep and Deirdre D. Johnston, *Methods for Everyday Life: Blending Qualitative and Quantitative Approaches* (San Francisco, CA: Jossey-Bass, 2009), 166.

too many variables in play to statistically evaluate quantitative data with great confidence. In terms of some of the variables, there was the variable of students being either first or second year in their school attendance. There was the size of the school and number of survey respondents. There was also the variable of some schools being full-time and others just part-time in their nature. In addition, the two part-time schools studied had significantly different hours in which students attended their programs. Teachers and teaching content also varied among the schools. Finally, competency and familiarity with Kingdom ministry practices and Kingdom culture varied among the incoming students at the different schools.

For this reason, the questions on the surveys and in personal interviews and focus groups had to be broad and diverse in nature. The qualitative helped interpret any quantitative data that we obtained. The quantitative data had to be examined through the lens of the many variables involved. So, for example, while the researcher and his associates attempted to export data to SPSS, we were not able to successfully run an ANOVA<sup>9</sup> data analysis between variables due to the great number of variables, diversity of questions, and the limited population of students studied. However, we were able to run t-tests<sup>10</sup> successfully so that we feel we have confidence in most of the quantitative results. We will discuss the methodology of a t-test later.

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<sup>9</sup> Analysis of variance (ANOVA) is a statistical method used to test differences between two or more means. See David M. Lane, ed., *Introduction to Statistics, Online Edition*, accessed June 12, 2017, [http://onlinestatbook.com/2/analysis\\_of\\_variance/intro.html](http://onlinestatbook.com/2/analysis_of_variance/intro.html), 508.

<sup>10</sup> A t-test can help us to decide whether the difference between the conditions is "real" or whether it is due merely to chance fluctuations from one time of testing to another. The t-test enables us to decide whether the mean of one condition is really different from the mean of another condition. In other words, is the change in student's scores between fall and spring mere chance or has the school program actually made a difference. See Andy Field and Graham Hole, *How to Design and Report Experiments* (Thousand Oaks, Calif.: Sage Publications Ltd, 2003), 162-164.

### *School Selection*

One of the important factors in this study was school selection. We wanted to select some baseline full-time schools that really defined the excellence and standard for what a supernatural school of ministry looks like. Two schools are well-known nationally and internationally and have the largest student population base with the greatest ability to produce proficient Kingdom-minded and Kingdom practicing students. These two schools are the Bethel School of Supernatural Ministry, and the Global School of Supernatural Ministry. Both of these schools were selected and agreed to be a part of this study. These two schools formed the benchmark of what other full-time and/or part-time schools need to look at in terms of how to design their programs and how to obtain similar training and transformational success rates.

We then looked for a sampling of other supernatural schools of ministry. We wanted a few part-time schools, with varied hours, but not too many so as to avoid an overload of data that would be difficult to analyze. We also wanted schools with a large enough student population that we could get an adequate number of questionnaires and interviews so that data would not be skewed by smaller numbers. In researching the field of part-time schools, we discovered that a great many of the schools had under twenty-five students attending and we typically deemed these as too small to participate. We also wanted to select different types of schools - some sponsored by local churches, others sponsored by apostolic ministries, some drawing local students in the full-time workforce, and others that are drawing students from all over the world. We asked over a dozen schools to participate, but ended up, for various reasons, settling on five schools.

Three full-time schools were chosen. These were the Bethel School of Supernatural Ministry, the Global School of Supernatural Ministry, and the HarvestNet School of Supernatural Ministry. Two part-time schools were chosen, although in retrospect, we wish we would have studied two or three additional part-time schools. The two part-time schools studied were the Columbus School of Supernatural Ministry and the Colorado School of Kingdom Ministry. It was important that each of these schools have a similar philosophy of ministry to students, and similar training content. All of these schools are in different geographic locations, have different sizes, different teachers, and differing content. This provided an adequate base of comparison between schools.

### *Measurements and Phases*

This project's research design focused on two primary areas of study and several different phases. The two areas of study were: 1) change; and 2) competency. In terms of change, we had interest in the student's perception of change, as well as actual measurable change (fall to spring) through stated frequency of activity, comfortability, perceptions, and practices related to different areas of Kingdom ministry. In terms of overall competency, we wanted to look at the proficiency students were experiencing at the close of the schooling period in nine core areas of Kingdom ministry - physical healing, prophetic ministry, intimacy and identity, mindsets and heart health, the ministry of the Holy Spirit, evangelism, and the ministries of inner healing and deliverance. We understood that students were coming into the schools with varied degrees of initial competence. One school might have students come in with a high degree of competence

and experience some change, while another may have students come in with virtually no competence and experience far greater change, but have an overall lower degree of end-of-period student competency.

There were three distinct phases to the research design and data gathering:

- The pre-study field research phase (2015 and 2016)
- The pre-implementation baseline data gathering phase (Early October 2017)
- The post-implementation data gathering phase (April/May 2017)

The first phase was a pre-study phase, which involved visiting or speaking on the phone with several supernatural schools of ministry around the United States. We (myself and research associates) interviewed school directors and, in some cases, students to find out the kinds of things the schools were teaching students. We were looking for “fit” from a culture and content and spiritual DNA perspective. We also wanted to explore what kinds of questions we might want to ask students. We wanted to understand how we might measure change, and perhaps how to establish baseline competencies.

As part of this preliminary effort, the researcher and his associates attended the Converge Conference in Redding, California in February 2016, where the leaders and staff of thirty-five schools of supernatural ministry were represented. A great amount of time was spent interviewing and talking to school leaders at this event to understand what different schools looked like, their philosophy, how they approached transformation.

The basis of the Converge Conference was centered around planting new supernatural school and a forum for meet and greet and mutual school dialogue. This forum proved extremely helpful, as it was easy to see the kinds of things that these schools are beginning to implement across the country and around the world. Nearly

every major metropolitan area in the country of the United States now has schools of supernatural ministry. This was an invaluable data gathering time, as was the six-week personal attendance the research sat under at the Bethel School of Supernatural Ministry. The researcher also attended classes at several of the other schools in the prior year to gain a feel for how these programs were being conducted. He also talked to students through observation to see what kinds of excitement and transformation was occurring.

The second phase of this project involved a fall semester 2016 implementation of a baseline student survey that covered a number of areas to try and gauge: a) the demographics of the school, and b) the baseline student perceptions, proficiencies, experiences, beliefs, and practices in nine key Kingdom ministry areas. The fall questionnaire involved nine different demographic questions to try to gauge the age, gender, background, and experiences of the students entering the school. These were followed by a series of questions in the nine major areas studied - physical healing, prophetic ministry, intimacy and identity, mindsets and heart health, the ministry of the Holy Spirit, evangelism, inner healing and deliverance. Each of the students in the schools received the exact same questionnaire, with the exception of the cover letter which was customized to read from the school director.

It should be noted that the questionnaire was long and extensive by design. We knew we ran the risk of some skipping out of participating in the survey or dropping out half way. It felt worth the risk in order to gather as much data as possible. Questions were posed to graduates of one of the schools, CSKM, to see if they were understood and consistent before we actually released the survey. The first three sections of the fall questionnaire can be found in Appendix A. We omitted the final sections of that

questionnaire for the sake of space, as the questions identically mirrored the spring post-implementation questionnaire included in Appendix B.

The third phase of the research (April 2017) included a post-second semester survey of the same student respondents that had taken the fall semester survey. The idea was to quantitatively understand the change in practices and perceptions among the same students answering the exact same questions that they answered in the fall survey. In this fashion, we could measure the fall responses to a particular question compared with the spring responses to the same exact question. This would give us a baseline for change, as well as a means of measuring the overall effectiveness of the school in two ways: 1) how much change was affected over the period of the eight months together as a school; 2) where were the levels of overall scoring in competency or perceptions school by school at the close of the period? The spring survey also included a number of open-ended questions geared around the students' perception of the kind of change they felt they experienced and why.

This third phase also included several other means of research concurrently. These included one-on-one student interviews, focus groups, and interviews with the school directors. We even sent an abbreviated questionnaire to one of the part-time school's leaders, small group pastors, and teachers, to try to understand if their perceptions of why students were changed and how they changed actually matched or were close to those of the students. The reason these additional types of research methods were chosen was to provide a triangulation of data<sup>11</sup> so that we could see if interview

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<sup>11</sup> Data triangulation uses at least three different means of gathering data to check for validity, consistency, and different vantage points on points of data.

responses in an open-ended fashion were consistent with those found through the quantitative questions on the student surveys.

Triangulation of quantitative and qualitative data allows a researcher to validate and crosscheck the findings. Kaplan and Duchon argue that: “Collecting different kinds of data by different methods from different sources provides a wider range of coverage that may result in a fuller picture of the unit under study . . . . Moreover, using multiple methods increases the robustness of results because findings can be strengthened through triangulation—the cross-validation achieved when different kinds and sources of data converge and are found congruent.”<sup>12</sup>

There are three typical purposes of gathering data through triangulation. The first, the validity purpose of triangulation intends to validate data results by obtaining similar results using different methods. The second, the complementarity model, uses the term triangulation to get a broader and more complete picture of a research context. Thirdly, there is the trigonometrical approach to data triangulation, described as a combination of methods to fully represents the research phenomenon through alternative measures.<sup>13</sup> We used this third approach to data triangulation to supplement the validity and complementary perspectives of the data obtained in this project.

Both the focus groups and the interviews were open-ended in their nature, although the same exact questions were asked of students at four of the five schools that we studied. They may have been asked in slightly different fashion, depending on the

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<sup>12</sup> Bonnie Kaplan and Dennis Duchon, “Combining Qualitative and Quantitative Methods in Information Systems Research: A Case Study,” *MIS Quarterly*, Vol. 12, No. 4. (Dec 1988): 575.

<sup>13</sup> Stuart J. Barnes and Richard T. Vidgen, “Data Triangulation and Web Quality Metrics: A Case Study in E-government,” *Information & Management* 43 (2006): 770-771.



nature of the discussion, student responses, or adaption to the language of the students. However, the questions were asked in the same order and a similar fashion.

The reader will see in the analysis section that we cross-compared the interviews and focus group responses with those of the pre- and post-questionnaires. In all, thirty students were interviewed across four schools, and four focus groups were conducted at four different schools. Students were selected by the school directors and represented a cross-section of age, gender and background.

### *Questionnaire Design*

Both the pre-implementation and post-implementation questionnaires were conducted using the SurveyMonkey® research medium.<sup>14</sup> We utilized the SurveyMonkey® on-line questionnaire tool for several reasons. First, it could be offered anonymously and it could simultaneously survey all schools and tabulate data by school. It had inherent weighting factors that could be applied to questions, but we later decided to export all data student by student to an Excel® spreadsheet. We did this to screen out partial responses or students that answered the fall survey, but not the spring, or visa-versa. What remained was a clean data set to which we could apply weighting and coding. We could then submit the data to t-test analysis<sup>15</sup> and measures of side-by-side comparison.

A key factor in the design was to get a baseline of a number of students to respond to the fall questionnaire so that in the spring we would only interview students

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<sup>14</sup> See <https://www.surveymonkey.com/home>.

<sup>15</sup> A t-test is a method of analyzing variance to mean scores in a data set to test for confidence of random chance or a change due to an outside factor. It is described later in this chapter.

that had completed the fall questionnaire. This was so that student-by-student we could compare answers on each of the questions that were asked in the fall and again in the spring. This was necessary in order to measure change.

A number of different types of questions were asked of the students. There were questions related to measures of agreement, which included a Likert scale such as strongly disagree, disagree, neither agree nor disagree, agree, or strongly agree. We used these to measure perceptions of agreement to a statement. We also asked questions related to measures of frequency—how often a person practiced a certain behavior, for example. We also asked questions related to measures of importance—how important a student felt a particular item was to them. We also asked questions related to effectiveness, or proficiency in particular ministry areas. We also asked questions about the student's experiences related to the actual practices that we studied.

Our research team discussed consistency of questions and placement. We were looking for questionnaire clarity, comprehensiveness and tried to avoid excessive length while still gaining the extensive information we desired. In addition, we asked questions in lots of different ways in order to build in reliability checks.<sup>16</sup> For example, we used agree/disagree questions, and we used multiple choice questions with only one option to be chosen, or we used multiple choice questions with multiple options to be chosen. We had frequency questions with prompted frequencies, and percentages related to ministry effectiveness. We had questions related to scales from 1-10. We also used yes and no

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<sup>16</sup> A reliability check is asking virtually the same question in a somewhat different manner and at a different place within the survey instrument. See, Louis M. Rea and Richard A. Parker, *Designing and Conducting Survey Research: A Comprehensive Guide*, 4 ed. (San Francisco, CA: Jossey-Bass, 2014), 45-49.

questions. Some questions were open ended, and some were prompted. In addition, we asked some questions in a positive fashion and others in a negative fashion. (For scoring and analysis, we flipped all to positive responses.)

In each of the nine Kingdom ministry areas, we asked the same kinds of questions for the sake of consistency. For example, in each area, students were asked about their beliefs, experience, and comfortability with this ministry. In addition, they were asked questions related to their frequency of practice, their proficiency or practice within the ministry, whether it was incorporated in their lifestyle, and their overall confidence and expectation with the ministry. Often, to validate our responses, we asked the same question but in a different way. We did this to see if our answers and the student responses were consistent.

More importantly, we asked a great number of questions in our study. The reason for this is that we had very few baseline factors in which to go upon before the study began. Overall, the questions were worded such that each question may have had multiple things we were looking for in the question. The questionnaire itself, in both the fall and the spring, had forty-two questions, and the questionnaire took approximately thirty-five minutes to complete. We tried to avoid ambiguous questions or emotional words and phrases that would suggest a certain type of response was desired. Sometimes questions were standalone and other times they were looking for multiple factors at the same time, although we avoided double-barreled questions.<sup>17</sup>

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<sup>17</sup> Louis M. Rea and Richard A. Parker, *Designing and Conducting Survey Research: A Comprehensive Guide*, 4 ed. (San Francisco, CA: Jossey-Bass, 2014), 63.

For example, question seventeen on the spring and fall survey asked: “17. Please tell us about your current experience in the general area of prophetic ministry.” Four ensuing statements were given with radar options for each to select either strongly disagree, somewhat disagree, neither agree, nor disagree, somewhat agree, or strongly agree. The response to this question actually became four sources of data in the overall tabulation of scoring for this ministry area. The four statements were:

- I understand how to get prophetic words and give them to others
- I understand the purpose of New Testament prophecy and how it differs from Old Testament prophecy
- I understand New Testament prophetic protocol
- I hear God very well

While there were only forty-two questions on each of the pre- and post-questionnaire, but there were in fact 140 factors that we were examined through these forty-two questions. For example, in the spring questionnaire, we were looking at the students' perception of change in thirty different kinds of ways, even though the number of questions was limited to nine questions. The distribution of factors across the forty-two questions is summarized as follows:

<b>Data Points Per Category on the Spring Survey</b>	<b>Number</b>
Miscellaneous and Open-Ended Questions	7
Questions on Perceived Personal Transformation	30
Questions on Physical Healing	17
Questions on Prophetic Ministry	13
Questions on Identity, Intimacy, Mindsets	32
Questions on Power Gifts of Spirit	18
Questions on Evangelism/Marketplace	13
Questions on Deliverance/Inner Healing	10

Figure 3 – Distribution of the 140 Data Points in Spring Survey

We picked these areas of study based on our biblical, historical and theological research and the phase one effort of our research methodology, where we discovered the kinds of things schools were impacting in student's lives, reasons students came to the school, and the kind of change that teachers at these schools were expecting. We tried to balance the number of questions between each of the key ministry areas. A sample of the spring questionnaire is included in Appendix B.

### *Interview and Focus Group Design*

The philosophy of our interview and focus group design was to run these inquiries concurrently as students were filling out questionnaires in order to get a different vantage point and objective open-ended look at the same kinds of questions that we were asking in the four open-ended questions on the spring questionnaire. We also did this for data triangulation as discussed earlier. In each of the one-on-one student interviews and the focus groups, the same kinds of questions were asked in a similar fashion to what we asked in the qualitative section of the spring questionnaire. This included open-ended questions about how students perceived that they changed, why they had changed, the kinds of factors that they felt led to change, and the overall degree in which they felt they had changed. We also asked questions of each of the major Kingdom ministry areas of divine healing, prophetic ministry, intimacy, identity, and so on. These were conducted prior to seeing any results of the questionnaires so as to not bias the questions and see if consistency existed through a completely independent means.

Questions were listed on an interview sheet and they were followed in scripting with the students. We were not looking for quantitative data in the interviews or focus

groups, but top of mind, open-ended responses from the students. We were looking to capture key phrases that the students spoke out in order to see if schools used differing language for the same things or had differing emphases. This was invaluable in helping us determine the meaning of their open-ended questionnaire responses. A sample of the questions asked of thirty students in face to face interviews and four on-site focus groups is attached in Appendix D. Each interview and focus group was transcribed word for word (subtracting um's and ah's). A full sample interview is attached in Appendix E as well as a forty-five-minute Focus Group interview session in Appendix F.

We discovered, when looking at the interview/focus group transcriptions and the open-ended question on the surveys, that on many occasions students would be expressing the same concept but saying it in different ways. By hearing these open-ended interview questions, we could make the determination of what students meant with certain responses. For example, students might say, "My identity is completely changed." Another one might say that, "I now understand that I'm a son and daughter and the kind of authority I carry in Christ." Still another student might say, "I've completely changed the way I think about myself and think about God, and how I function and relate to Him. Definitely my confidence in walking out of identity has shifted."<sup>18</sup> All of these were ways of saying that there was a change in their sense of identity in Christ. They simply had different ways of wording it.

The researcher poured through every single interview and every single open-ended question in each and every one of the surveys to try and come up with appropriate

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<sup>18</sup> These are actual quotes from different student interviews at the same school in April 2017. By intention names are left off these quotes.

coding for numbers of mentions per key concept. He calculated mentions by hand, and also through two different word sensitive textual analysis programs.<sup>19</sup> The data coding categories and the number of mentions appear later in the analysis portion of this chapter.

### *Data Analysis Methodology for the Quantitative Section of the Surveys*

Step one of the quantitative survey questions data analysis was to export individual data for each student from SurveyMonkey® into an Excel® database file. We exported all the data from the fall questionnaire and all the data from the spring questionnaire. We were not able to use the SurveyMonkey® provided graphs and charts because we could not ascertain that the students in the fall questionnaire were exactly matching the students in the spring questionnaire. This meant the data had to be exported, sorted and culled by student in Excel®. Partial responses, and students that answered the fall questionnaire but did not answer the spring one were eliminated from the overall study. We were looking to make sure that only students that answered the fall questionnaire and students that answered the spring questionnaire were compared.

This led to the second phase of data analysis, which I call data weighting. Once data was then laid out in an exact one-for-one match between the fall and the spring in individual spreadsheets for all five schools, we added data coding, or weightings, to each of the respondent's answers. Data was equally coded so that various differing kinds of questions with differing points of options such as multiple-choice questions, agree/disagree questions, or 1-10 rating questions were easily compared to one another.

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<sup>19</sup> See: <https://www.online-utility.org/text/analyzer.jsp>. See also <http://textalyser.net/>.

Coding was scaled identically for every type of question so that it could be analyzed with software, spreadsheets, and in direct one for one comparisons across questions.

We coded questions with a neutral, no change, never, or zero preference begin with a baseline code of zero (0). We made the most positive score, as in greatest frequency, strongest agree, greatest change, greatest perception, etc. with top of the scale coding as a positive four (4). Negative answers had the same scoring ranging from zero (0) to minus four (-4). As a matter of practice, to see if respondents we appropriately paying attention and focused, we included a number of positive outcomes stated in negative terms. These we later switched to positive responses. We did this with certain Likert-based five point disagree/agree questions.<sup>20</sup> Here is how we broke down our various types of questions:

- Strongly Disagree to Strongly Agree questions (-4, -2, 0, 2, 4)
- Frequency questions (never to very frequent) (0, 1, 2, 3, 4)
- Effectiveness (None, to Very Competent) (0, 1, 2, 3, 4)
- 1 to 10 Rating questions (Divide response by 2.5 to re-score .25 to 4)
- Yes, Uncertain, No (4, 1, 0)
- Comfortability questions (Uncomfortable to comfortable) (-4, -2, 0, 2, 4)

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<sup>20</sup> In response to the difficulty of measuring beliefs, perceptions, or attitudinal scales, Likert developed a procedure for measuring these attitudinal scales. The original Likert scale used a series of questions with five response alternatives: strongly approve/agree (1), approve/agree (2), undecided/neutral (3), disapprove/disagree (4), and strongly disapprove/disagree (5). He combined the responses from the series of questions to create an attitudinal measurement scale. His data analysis was based on the composite score from the series of questions that represented the attitudinal scale. He did not analyze individual questions. While Likert used a five-point scale, other variations of his response alternatives are appropriate. See: Harry N. Boone, Jr. and Deborah A. Boone, "Analyzing Likert Data," Journal of Extension [On-line Version], 50 Number 2 Article Number 2TOT2, April 2012, accessed June 22, 2017, [http://wiki.biologyscholars.org/@api/deki/files/2002/=Likert\\_Scale\\_Analysis.pdf](http://wiki.biologyscholars.org/@api/deki/files/2002/=Likert_Scale_Analysis.pdf). See also: R. Likert, "A Technique for the Measurement of Attitudes," Archives of Psychology, 22 no. 140 (1932), 1–55.



- Graduated Multiple Choice Questions (3-point questions: 0, 2, 4; and 5-point questions: 0, 1, 2, 3, 4)
- Other variations were all scaled or rescaled from 0 to 4, or -4 to +4

We tried to be sure that each of the areas of discipline (perceived change and the nine Kingdom ministry areas had an equal percentage of all kinds of questions so as to see gradients across disciplines. Comparison by school could be easily accomplished as every question for every school was weighted identically. Here is a brief sample of how the data looked weighted and coded for four actual students across four actual questions—one set of answers for the fall and one set for the spring. In fact, all schools had many more student responses, but data output compared to the sample below.

	Question 1	Question 2	Question 3	Question 4
	Fall	Fall	Fall	Fall
Student 1	0	0.4	0	4
Student 2	1	3.2	4	4
Student 3	0	1.6	4	2
Student 4	0	1.6	0	-4
	Question 1	Question 2	Question 3	Question 4
	Spring	Spring	Spring	Spring
Student 1	2	0.4	0	4
Student 2	3	3.2	4	4
Student 3	0	1.2	4	2
Student 4	0	2	0	2

Figure 4 – Sample Weighted Data and Data Comparison for T-Tests

Once coding was placed, we performed a t-test on several individual questions and on a combined average of all questions in a particular discipline (i.e. all prophecy questions, all healing questions, etc.). Here is another sample of how this looked, substituting in four imaginary student names across five measures and not disclosing the school.

					Intimacy Identity	Holy Spirit		Inner H.
FirstNam	LastNam	Status	Healing	Prophecy	Mindsets		Evangelis	Deliverar
Adam	Able	Fall	1.53	1.34	2.68	2.00	-2.33	1.28
Bob	Builder	Fall	3.16	3.26	3.61	2.88	3.25	1.94
Cathy	Car	Fall	2.69	0.61	2.09	2.24	0.83	0.04
David	Dog	Fall	1.04	-1.77	-0.80	-0.06	-0.67	-1.56
Adam	Able	Spring	1.46	1.51	2.63	1.82	-1.17	1.21
Bob	Builder	Spring	3.44	3.60	3.50	3.06	3.00	3.18
Cathy	Car	Spring	2.30	1.20	1.63	1.00	0.67	0.91
David	Dog	Spring	1.14	0.17	0.08	0.41	-0.67	-0.84

Figure 5 – Weighted Data per Student, Per Discipline

The t-tests told us if the change between fall and spring was a mere chance, or if the school program was actually making a difference by comparing means and variances so as to respond with a 95% confidence that the school was making a difference. The t-test hypothesis was the school made no difference. If the test determined that the school did make a difference in the pre- and post- data, it responded with a “Reject” notification. If there was 95% confidence that it did it not make a difference, the test responded with an “Accept” notification. Reject is coded in green by school and accept in yellow. The t-test results are found in Appendix C.

Even though we had statistical confirmation that for the most part the school programs were making a significant difference, we understood that the qualitative responses were important to inform the quantitative measures. We came to understand that the t-tests were not always accurate as some schools had students coming in with such a high degree of initial competency in certain areas that it appeared that limited change was demonstrated quantitatively. Yet qualitative data informed us that indeed students felt entirely transformed by the school program. All schools showed virtually identity measures of the student’s perception of great change across thirty questions, even

though statistically the change looked far greater for schools with low incoming student competency. Therefore, we examined first and foremost overall competency/experience scores and not the degree of change. But the change results and t-test validation were helpful to assure us that we had quantitatively valid statistical data on the students and the schools to some degree. But we also recognized the data's limitation.

The following is a statement from one of my associates, a PhD student at Denver University on quantitative research and statistics who helped perform and evaluate the t-test results which we will share in our findings:

The following study employed a paired samples t-test to determine statistical significance between paired observations. The participants in the study were tested under two conditions on the same dependent variables to infer whether there was a difference in the mean scores of the dependent variables between the two different conditions. The research hypothesis, which aimed at measuring the student's transformation between the part-time and full-time schools from fall to spring was instrumental in guiding the choice of paired sample t-tests. Regarding the assumptions of the paired sample t-test, the first two assumptions of a continuous dependent variable and a categorical independent variable were met. The assumption of normality was violated; however, the paired sample t-test is considered robust to violation of normality due to the large sample size. Lastly, although a few outliers were detected in the differences between the two related groups, the outliers themselves weren't tested for significance and should be considered in regard to furthering the study. The challenges faced in data collection such as non-equitable baseline comparisons between the schools, could be a potential contributor to biases in the reported results. Therefore, recommendations for developing the quantitative section of the study include creating and validating instruments measuring transformation at pre-test in order to eliminate biases and facilitate generalizability of results to the population.<sup>21</sup>

Once we understood the potential biases and limitations, we pressed on to understand what we could learn from the data. From coded and weighted data comparing fall to spring, we were able to create data charts and graphs that were consistent among

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<sup>21</sup> Richa Ghevargheseat a PhD student at University of Denver in statistics and data analysis, submitted June 25,2017.

all of the areas studied and would lend itself to school by school comparisons. An individual report was created for each school in the same fashion so that the school directors could see their school alone and glean data from their own students as to how to improve or tweak the methodology of their school. We then extracted the data from all five schools and placed them into one master spreadsheet, where we could compare the data side by side.

Unfortunately, as we performed our analysis, we recognized that the third full-time school of ministry only had six valid fall/spring student respondents. Scores were low and we wondered if these were too few respondents to be sufficient for true comparison with the other schools. Therefore, we slightly tweaked the research question to compare part-time schools only to the two benchmark national full-time schools rather than full-time schools in general. This meant that we focused our effort and findings on the two part-time schools (PT #1, and PT #2) and the two benchmark national full-time schools (FT #1, and FT #2), excluding the third full-time school (FT#3). We provided this third full-time school with their own data, but decided not to compare that school side-by-side with the other four in comparison of individual questions or in the t-tests. But for sake of completeness, we provided this schools results in the summaries by discipline. We believe, based on the t-tests and comparison with qualitative answers, that the quantitative fall/spring change and the comparison between the other four schools at a net competency level is relatively accurate.

As you see, we have concealed the names throughout this chapter to try and disguise the identity of the schools. We have done this intentionally, so that “which school is best” comparisons are avoided. We have stated it was about comparing

similarity of transformation patterns and overall results as to whether a part-time school can approximate the level of transformation and competency experienced by the benchmark full time schools. But, the careful reader can probably ascertain which school is represented by each of these acronyms.

*Qualitative Open-Ended Survey Questions, Interview and Focus Group Analysis*

It should be noted that the researcher personally conducted all thirty interviews and the four focus group studies, as well as the textual analysis and data analysis of the four open-ended questions on the questionnaires received. This was helpful in increasing the researcher's personal impressions and understandings of the data, and specifically what certain open-ended responses on the surveys actually meant from impressions that were gleaned from the onsite interviews as well as face-to-face contact in the environment of the school itself. It also allowed the researcher to pick up on nuances of wording that enabled more accurate comparison that might have otherwise been missed in mere transcriptions. Once again, we were not looking for quantitative data in these interviews, but qualitative impressions. In order to avoid bias, however, these open-ended questions were not used in the overall comparisons of the schools. They were merely laid across the top to see if the data gathered from the more objective questionnaires was consistent with what students were articulating verbally. Because no comparison data is made from the open-ended questions, the researcher feels as if his bias, if any, in the results is minimal.

In terms of the factors of bias, it should be noted that the researcher is the director of the Colorado School of Kingdom Ministry, one of the part-time schools studied. The

obvious concern with the researcher being involved directly in the interviews and focus groups is whether he was “pulling” for one of the schools to appear better over another. As much as possible, he attempted to ask the same question in the same way, and to read no emotion or steering ways of asking a question. Even though the hypothesis was for this research project stated that a part-time school could obtain the same level of competency and change (effectiveness and transformation) that a full-time school could obtain, he was not sure that the actual study would validate this hypothesis. Recognizing these perceptions and the risk of bias, the researcher was very, very careful to not try to ask questions in a way to steer groups or responses.

The focus groups were a delight to conduct. They were particularly effective in that they tended to have a life of their own, where a single question would lead to a five-minute discussion with students responding without any prompting at all from the interviewer. The interviewer only occasionally had to steer the group to make sure that everyone answered. Again, as noted above, the researcher has been careful to not include any of the subjective data that was gathered through the interviews, focus groups, and the open-ended questions of the surveys so that the actual school by school comparison data is based on more quantitative and objective measures through the quantitative questions on the questionnaires.

### **Implementation**

The implementation schedule for the project was roughly as planned in the Candidacy Review Packet. The preliminary visits and research of the various model schools were conducted in 2015 and 2016. The surveys and interviews occurred in the

2016-2017 school year. Because various schools were involved, pre-approval of the questionnaires was done in August 2016.

The actual project study period began in the first week of October 2016. Schools wanted their students to have begun class for a couple of weeks in order to gain their bearing before being asked the on-line survey. The baseline Fall semester pre-implementation questionnaire went out in by email with a link for the student in early October. The questionnaire was accompanied by a verbal announcement or email from the school director. The surveys were kept open 4-6 weeks until we felt we had an adequate response and 2-3 follow-up emails were sent. Initial questionnaire responses exceeded 50% at all the schools with two exceeding 60%.

Following this initial survey, the various schools conducted their regular school programs. The researcher was not directly involved in any of the program design at these schools. The schools conducted their standard schooling practices as they had in the past and according to their own plans and curriculum for the year. The researcher did not make any adjustments in his portion of the teaching program at CSKM in light of the study, nor talk about the nature of the questionnaire or project with the students so as to avoid bias.

In early April, after the schools had sent students on mission trips, we sent out the Spring semester questionnaire. Simultaneously the researcher set on-site visits with four schools to conduct one-on-one student interviews and multiple student focus groups. HSSM (the fifth school that we eliminated) had not conducted its mission assignment when the students completed their survey or interviews. CSKM in Colorado had only sent

out half its students on mission by the time the questionnaire was administrated. One of the part-time schools, CSSM in Ohio, does not have a formal mission trip component.

Focus groups and interviews at each school consisted of approximate 50/50 mix of men and women, and also a mix of ages. School directors attempted to pick strong and weak students, to give a cross-section experience or simply let them sign up randomly to participate. Interviews were roughly the same length between twelve and fourteen minutes. Focus groups consisted of sizes between five to twelve students depending on the school. Focus group sessions lasted forty-five to fifty minutes.

Following the completion of the interviews and focus groups, all transcriptions were sent to a transcription service so that we would have a written record of every conversation. Data coding was placed over the text of the responses from the interviews, focus groups, and open-ended survey responses and measured by relative numbers of mentions. Quantitative data on the closed-ended survey questions were exported to Excel®, weighted and prepared for graphing and analysis. Data charts and a detailed school analysis was prepared for each question on the survey for the individual schools to be presented to the individual school directors. The composite for all schools was prepared for the purposes of validating the hypothesis. This composite was also sent to the participating schools and the researcher volunteered to do individual school presentations. The following section details a summary of learnings.



## Summary of Learning

### *Student Profile*

The students at supernatural schools of ministry are pre-dominantly female, with 33% being male and 67% being female. The average age of students differs quite significantly between full-time and part-time schools. Full-time school students are of the average age of approximately thirty-two—the younger end of the spectrum. The typical student profile at full-time schools is students coming out of high school or college, or in early career transition between the ages of nineteen and thirty-two. There are, however, some that are in later life transitions, such as mid-life or retirement, that cause the age of these schools to bump up slightly to over thirty years old. Students at part-time schools tend to be higher in age. The average age of the two part-time schools studied was forty-eight, and the profile of students ranged from young to old with fewer young singles attending these schools. A full 50% or more of the students that attend full-time schools are single, having never been married. On the other hand, only 20% of the students at the part-time schools are single, having never been married.

As might be expected, the students at part-time schools are working, whereas most of the students at full-time schools are not holding down jobs. A full 60% of the students at part-time schools are working part-time jobs, while an additional 15% are working part-time. In contrast, less than 10% of the students at full-time schools are working full-time jobs. Approximately 65% of the students attending schools of supernatural ministry have never been to any type of school such as this or other form of training school. 15% had been to another form of discipleship school at their local

church. The remaining students that had attended some kind of school had either been to a Bible college or seminary or another school of supernatural ministry. In terms of church background, just over 20% had attended a church that is affiliated with one of the members of the Revival Alliance. A full 48% attended some form of non-denominational or independent or other form of church. Only 5% attended an Evangelical church and 0% attended a Catholic, Anglican, Eastern Orthodox or other form of liturgical church. Extremely nominal numbers of students attend these schools from mainline denominational churches, house churches, or other forms of church.

Students coming to supernatural schools are coming for three reasons. They are: 1) looking to grow in the ministry of the Holy Spirit (47%); 2) looking for outreach and empowerment in the power of the Holy Spirit (20%); or 3) looking to strengthen their identity in Christ (23%). A chart summarizing the full profile of each schools' demographics appears in Appendix G.

### *Eliminating HSSM, Full Time School #3, From School Comparisons*

We decided to eliminate HSSM from the comparison of full and part-time schools.<sup>22</sup> We did this for three reasons: 1) there were only six qualifying respondents which was a significantly low number of students and percentage of total students, creating a risk of skewing results; 2) the school director of HSSM told us that one of the respondents was only part time perhaps lowering the score of this school; and 3) results

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<sup>22</sup> “We” in this chapter refers to the researcher and his core statistical analysis team, Dr. Phil Koneman and Richa Ghevargheseat. Together we sought to understand the significance of the data.

among these six respondents were extremely low compared with the benchmark full time schools and the two part-time schools.

We are not exactly sure why the scores for this school were low. This could be because it is a newer school in its first year, or perhaps the six respondents who responded were not representative of the school as a whole. Without a greater number of the students responding, we have no way to verify this assumption. We prepared a report on this school for the school director and will share this dissertation chapter with him for the sake of his comparison with the benchmark full-time schools. However, we have excluded their results from the overall study so as not to lower the average scores of the two benchmark full-time schools, thereby skewing the comparisons related to the thesis of this project (which is to explore whether part-time schools can achieve similar results to the full-time schools). We accordingly modified the research question to explore whether part-time schools can achieve similar results to the two benchmark national full-time schools.

Here is a representative example of why we felt we needed to eliminate the results of HSSM had this school been compared with the other schools and included in the average of the benchmark full time schools. The school in question is Full T. #3 in the data charts:

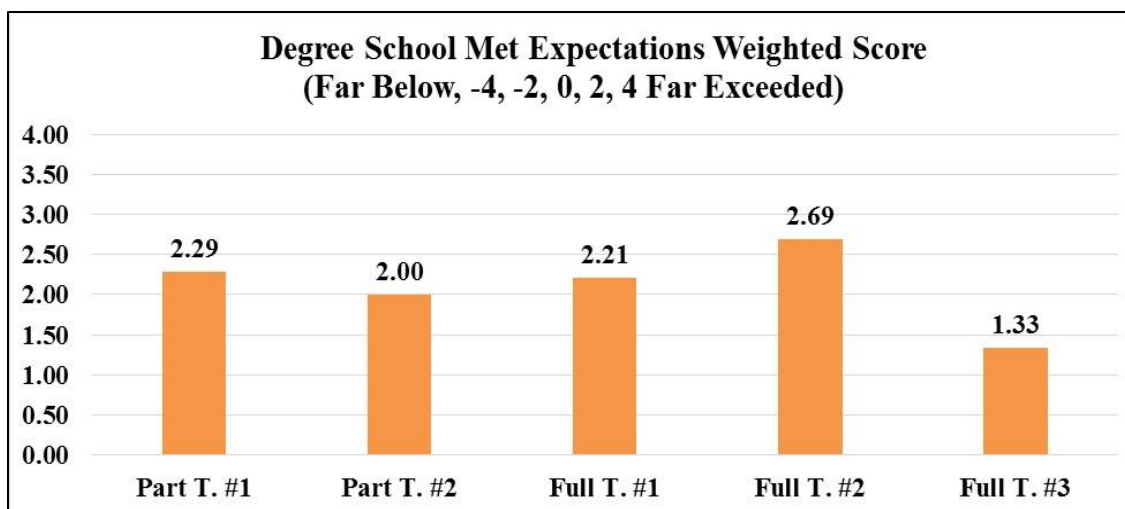


Figure 6 – Full-Time School #3 – Expectation Scores

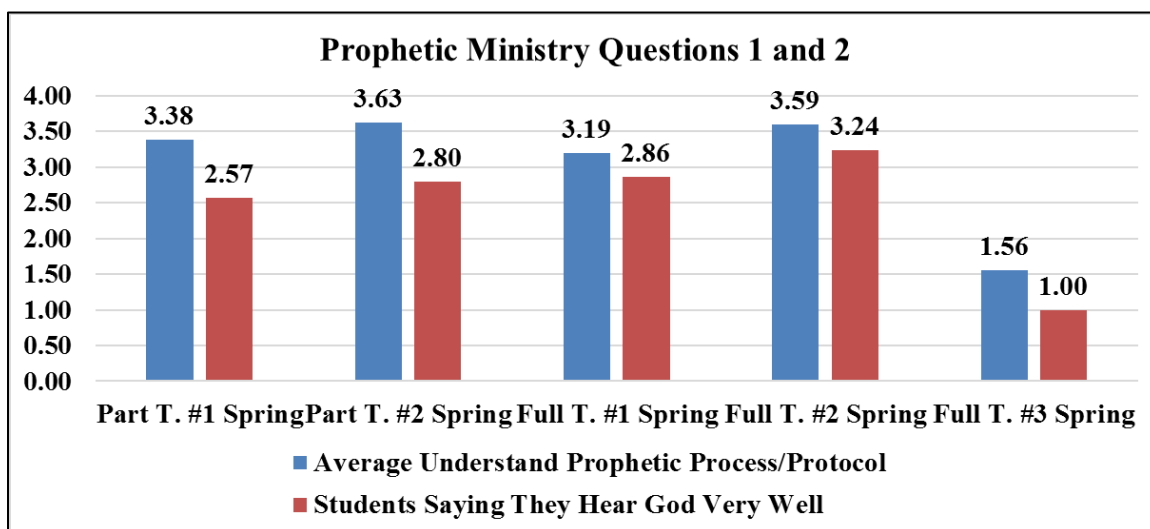


Figure 7 – Full-Time School #3 – Prophetic Ministry Questions 1 &amp; 2

Table 1 – Data Table: Full-Time School #3 Low Scores in Healing

<b>Data Chart: Question 1 in Physical Healing</b>					
<b>Spring Values Weighted Average</b>					
<b>Beliefs/Experience/Expectation - Physical Healing</b>	<b>Part T. #</b>	<b>Part T. #</b>	<b>Full T. #</b>	<b>Full T. #</b>	<b>Full T #3</b>
Comfortability: Praying for co-workers at work	1.86	2.08	3.50	2.17	1.67
Comfortability: Praying for strangers in public	1.14	2.00	3.21	1.83	2.33
Expectation: I expect healing results	3.14	2.72	3.29	3.31	1.33
Expectation: I expect miracle results	2.86	2.00	2.57	2.58	0.00
Experience: God heals often	1.71	2.88	2.14	2.59	1.67
Belief: Healing a sign to unbelievers to validate gospel	3.57	3.60	3.43	3.78	0.00
Belief: Normative; God will heal if asked in faith	3.14	3.60	3.93	3.84	0.33
Belief: It's always God's will to heal	3.57	3.36	3.64	3.74	0.33
Average	2.63	2.78	3.21	2.98	0.96

### Section 1: Student Perceptions of Change and Change Factors

The reader may recall that the first of our two research questions asked the following: “How are students being transformed and what are the factors present leading to their transformation?” Section one of the Spring survey, some of the content of the one-on one interviews and the focus group line of questioning was geared to answer this first research question. We also used the finding in this area to inform the quantitative section of change of perceptions between fall and spring in nine broad Kingdom ministry areas.

This section of our Spring survey had nine questions about perception of change and factors leading to change. First, we asked if the school met their expectations. While not an appropriate measure for direct school by school comparison, a highly positive response might indicate how much change took place in the student’s life at each of the different schools. We were surprised to find that an overwhelming percentage of the students at all schools found that the educational experience of the school they attended exceeded their expectations, with over 80% of the students saying it was above their

expectations or far exceeded their expectations. Significantly, a full 37% of all students on average across all schools said that it far exceeded their expectations! The following data table indicates responses of the four schools, net the third full-time school, HSSM.

Table 2 – Data Table: Degree Expectations Were Met

<b>Data Chart: Degree Expectations Were Met</b>	<b>PT. #1</b>	<b>PT. #2</b>	<b>FT. #1</b>	<b>FT. #2</b>
Far exceeded my expectations (weight 4)	28.6%	33.3%	34.5%	50.0%
Above my expectations (weight 2)	57.1%	37.5%	41.4%	36.4%
Met my expectations (weight 0)	14.3%	25.0%	24.1%	12.0%
Below my expectations (weight -2)	0.0%	4.2%	0.0%	1.7%
Far below my expectations (weight -4)	0.0%	0.0%	0.0%	0.0%
Weighted Average Score	2.29	2.00	2.21	2.69

We also asked the students the overall degree of perceived change through their experiences at their school in a second question. Significantly, 75% of students responded that they had experienced either “great change” or were “entirely transformed.” A full 25% of all students said they had been entirely transformed and at one school 31% said they were entirely transformed. This is remarkable; indicating a very great change was experienced by students at these schools. A data chart and bar graph follow.

Table 3 – Data Table: Student Perceived Degree of Change

<b>Data Table: Degree of Perceived Change</b>	<b>PT. #1</b>	<b>PT. #2</b>	<b>FT. #1</b>	<b>FT. #2</b>
I am entirely transformed (weight 4)	29%	24%	17%	31%
Great change (weight 3)	43%	56%	52%	44%
Significant change (weight 2)	29%	20%	28%	19%
Some change (weight 1)	0%	0%	3%	5%
Little change (weight 0)	0%	0%	0%	0%
Weighted Average Score	3.00	3.04	2.83	3.01

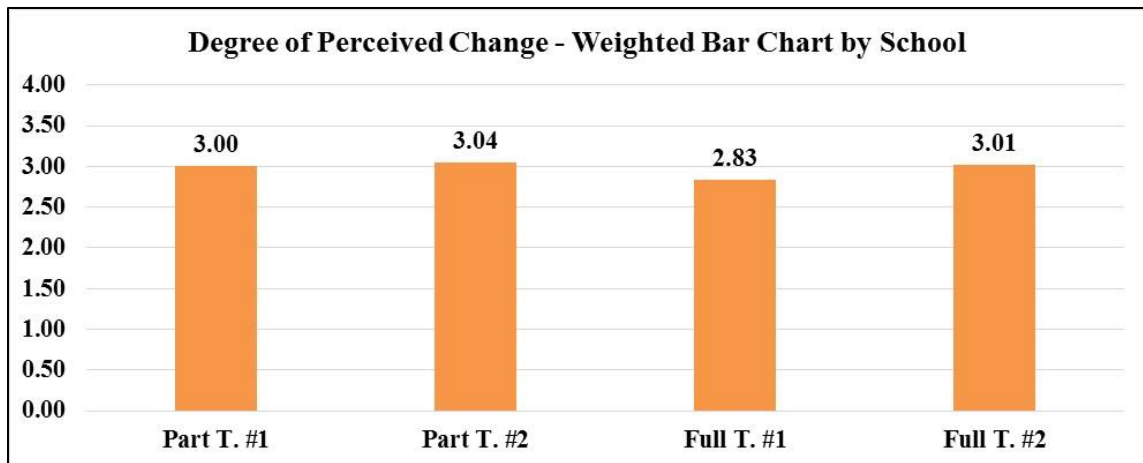


Figure 8 – Bar Chart – Student Perception of Overall Change

The conclusion that can be drawn from these first two questions is that students perceived that they were dramatically changed as a direct result of their supernatural schooling experience. With regard to the hypothesis, that part-time schools can achieve similar transformation results to the benchmark full-time schools, the perceived change at part-time schools slightly exceeded that of the benchmark full-time schools. However, when measuring actual change in the nine Kingdom practices, the degree of measurable (Fall to Spring) change differed fairly significantly between schools. The greatest change by a significant margin was in full-time school #2, followed by part-time school #2. The other schools had comparable, but significantly lower quantitative measures of change.

#### *Open- Ended Survey Questions Regarding What Changed*

We then asked a series of four open-ended questions to the students on the Spring Survey. Students were allowed to respond with any number of words of their own choosing. These open-ended questions were asked before they had been asked any prompted questions in the survey so that nothing that they had read or answered would bias their thinking or put words into their minds. The attempt of these questions was for

the student to articulate in their own language the ways, degree, and factors related to the change that they had been experienced. We were interested that they use their own words in their response.

Between each of the five schools, there were 316 valid questionnaire responses to read for each of these four questions. Each student response was read individually. Hours were spent pouring through each response to develop a coding of responses with key words that were consistent across all schools. Each student, and in some cases each school, had different ways of saying the same thing. For example, some students said, "My identity was changed"; others said, "My understanding of who I am in Christ has changed"; still others said, "I now know that I am a son and function from that place in my authority in Christ." All were essentially speaking of the same thing related to their identity in Christ. So, these kinds of responses were all coded "identity in Christ."

We decided to look at each school on its own merit, regardless of the number of respondents at each school. In this way, we could see the individual emphasis of the schools, and potential areas in which they had little to no teaching content. This is valuable for each school director, but also for cross-referencing to see if this qualitative data is consistent with other scores in the specific nine areas of Kingdom ministry that we studied. We also wanted to cross reference these open-ended questions with the individual one-on-one student interviews and the focus groups at the various schools as a means of understanding language and emphasis.

The following chart averages the coded references across all the schools studied and sorts them from the highest number of mentions to the lowest number of mentions based on a combined average across schools. Areas highlighted in yellow indicate areas



that school directors should notice when comparing their school with other schools. Data on the following chart is from the open-ended survey, not interview or focus group data.

Table 4 – Data Table: Changes Cited by Students (Open-Ended Survey)

<b>How Students Have Been Changed by the School (Survey Responses - ALL Students)</b>				
<b>Percent of Responses Noting this Category</b>	<b>PT. #1</b>	<b>PT. #2</b>	<b>FT. #1</b>	<b>FT. #2</b>
Understanding My Identity in Christ	8.2%	18.5%	14.1%	15.4%
Growth in Ministry of Holy Spirit and Supernatural	22.4%	4.3%	7.6%	7.9%
Mindset Change, View of God, View of Self	8.2%	4.3%	9.8%	8.7%
Passion for Harvest, the Gospel Mission in the World	14.3%	8.7%	3.3%	4.1%
Greater Intimacy with God	6.1%	5.4%	8.7%	5.4%
Increased Confidence/Authority/Boldness/Risk Taking	8.2%	6.5%	4.3%	5.1%
Received Inner Healing, Deliverance	0.0%	10.9%	6.5%	7.0%
Hearing God Better	16.3%	2.2%	1.1%	2.7%
Understanding Father's Love Personally	4.1%	9.8%	2.2%	3.0%
Value of Relationship, Community, Relational Skills	0.0%	6.5%	3.3%	8.4%
Breaking Performance/Comparison, Walking in Joy/Rest	0.0%	7.6%	2.2%	4.1%
Spiritual Gifts: Growth in Ability to Prophecy, Healing	0.0%	0.0%	8.7%	4.1%
Stronger Faith or Expectation	6.1%	0.0%	2.2%	1.9%
Love or Compassion for Others	2.0%	2.2%	2.2%	3.0%
Freedom to be Myself, Love Myself, Take Care of Self	0.0%	1.1%	2.2%	5.7%
Greater Knowledge of the Bible	2.0%	2.2%	1.1%	3.3%
Greater Passion for God, Personal Revival, Joy	2.0%	2.2%	2.2%	1.4%
Growth in Ministry Skills, Preaching, Teaching	0.0%	0.0%	7.6%	0.0%
Discovering my Calling and Destiny	0.0%	1.1%	3.3%	1.6%
Growth in Leadership, Model of School's Leaders	0.0%	1.1%	1.1%	3.8%
Learning Culture of Honor	0.0%	2.2%	2.2%	1.1%
Growth in Character, Integrity, Purity, Sexuality	0.0%	3.3%	0.0%	1.9%
Greater Creativity (art, music, journaling, fasting)	0.0%	0.0%	4.3%	0.5%

The greatest ways that students changed was in their understanding and sense of personal identity in Christ. This was by a two to one margin, compared with all of the other factors in which students cited in what ways they were changed. Growth in the ministry of the Holy Spirit followed, along with mindset changes, passion for the harvest, intimacy with God and confidence. Passion for the harvest was unexpectedly high in the part-time schools. Intimacy with God was uniformly an important cited change among all schools. Inner healing was an important change in three schools. The full-time schools

cited growth in prophecy and healing ministry specifically, and these were not cited at all at the part-time schools. Later quantitative data will illustrate that part-time schools are not making as significant an impact in developing healing ministry as the full-time schools.

While all schools had fairly consistent results, the part-time schools seemed to be more targeted in what they can accomplish, perhaps due to the limited time and lack of the full emersion environment. For example, part-time school #2 evidences a huge emphasis on identity and inner healing while deeply ministering the Father's love and breaking off performance and comparison mindsets. Part-time school #1 did a great job in developing their students' ability and confidence in hearing God and instilling a passion for the harvest in extension of the Kingdom, as well as in developing the exercise of spiritual gifts and the related expression of faith and expectation for God to move in this arena. No students in this school, however, mentioned anything related to inner healing.

The full-time schools appear to be more balanced in the impact they are having on the students. Full-time school #1 excelled in providing growth in public speaking, preaching, and diverse minister skills as well as the ability to prophesy and heal. Full-time school #2 had a strong emphasis on relationship and students seemed to greatly enjoy their groups and the leaders who poured into their lives. Full-time school #2 also did an excellent job of training students to love themselves; not only to see God differently, but to see themselves differently and to love and care for themselves with healthy mindsets and boundaries. Relational strength appears to be a strong emphasis of this school.

One can conclude that while similar, each school has a slightly different emphasis, with the benchmark full-time schools having a slightly greater ability to accomplish a broader impact on the students' lives.

### *Triangulation of Survey Findings with Interviews and Focus Groups*

We then compared the 316 survey responses to those mentions in thirty interviews and four focus groups. Unfortunately, we did not interview part-time school #1. This was a great mistake, but the researcher could simply not fit it in his schedule. In retrospect, it would have helped us to have had interviews and a focus group with this school's students, as its hours and teaching format was significantly different than the other part-time school. Nonetheless, key things were gleaned from the interview/focus group exercises at the other schools.

One of the things that was obvious when interviewing students and conducting focus groups at different schools is that the Holy Spirit had an individual agenda for each student! For example, I interviewed six students in one school who had been on a ministry trip to Brazil. The first student commented: "I saw healing ministry explode for me. I saw deaf ears open, limbs grow out, blind eyes open, people got out of wheelchairs and gave their life to Christ. I cannot believe everything that I saw happen in the healing ministry, I felt like it was life changing."<sup>23</sup> Another student on the same trip gave this testimony: "when I arrived there I immediately went into various realms of visionary encounters, had dreams every night, saw angels and demonic presence". This person did

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<sup>23</sup> I have various quotes throughout this section of this chapter that are actual individual student's statements, but for the sake of anonymity, I am not releasing the names, nor providing any additional reference.

not see much in prophetic ministry or healing, but was amazed by what he was seeing in the Spirit. Another student stated: “I had nothing happen in healing, but there was an absolute explosion of prophetic ministry.” A fifth student said this: “We were supposed to be praying for the sick, but for everyone I prayed for, the Lord would show me heart issues instead of physical healing. I would lead person after person on a healing journey of the heart, or healing in the area of generational curses. They would get set free from things. I did not see lots of physical healing but lots of heart healing.” Another student said this: “It was amazing. Everyone I talked to accepted the Lord, it seemed. I must have led fifty people to Christ. God used me all the time in the area of evangelism. I did see an occasional person get healed, but the main thing that God did was to allow me to lead people to Christ.”

I found similar testimonies of the Holy Spirit’s individual agenda at two other schools that had completed mission trips as well as at those that had not. I discovered that the Holy Spirit uses the school environment to activate the things that God is doing specifically in individual student’s lives. It is as if each student is on a corporate journey with other students, but also on an individual journey with the Holy Spirit.

I also found that the Holy Spirit may also do unique things with a whole school corporately. For example, full-time school #1 students in their focus group session said the following:

This year has been all about evangelism. Everywhere we go we see people saved left and right. The prior year was all about the Father’s love. Almost every student had significant encounters with the Father’s love almost to the point that you could say that that year was the year of the Father’s Love. The year before that, however, it seemed the emphasis was on identity, and corresponding to identity was great authority happening in the Spirit realm such as the ability to see shifting atmospheres and brokering the move of the Holy Spirit into meetings. In fact, we

nick-name our classes year to year depending on what God is doing. It's crazy, God will do what he wants to do with us in spite of what is being taught.<sup>24</sup>

What is clear from this revelation is that even if the content being taught is about healing, or about prophecy or other areas, God sometimes overrides or adds to that content and provides opportunities to mentor in the Spirit the things that God is releasing and training in an individual for their particular ministry, or in a school for a season.

Every once in a while, I would talk to a student who was experiencing significant growth in all of the ministry areas. In addition, the fruit of their experience seemed to exceed that of other students. It became clear in that kind of case that God's agenda was developing a five-fold minister one who would move in various levels of apostolic ministry.

The out-take of the discovery that the Holy Spirit has His own agenda for individual students and even schools is that one may not be able to fully compare transformational effectiveness across schools by the level of competency in any particular ministry area. The success may not be dependent upon specific teaching outcomes, such as healing or prophecy or deliverance, but on the focused change that God want to transact in individual student's lives. Nonetheless, we expect that if schools are seeking transformation in inner life of the disciple (intimacy, identity, mindsets, etc.) and are fostering a supernatural culture with training in the related ministry areas to see growth in competency in all areas.

We learned through the interviews and focus groups of other emphasis that were not easily discernable on the open-ended questions on the survey. One such area was that

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<sup>24</sup> Focus Group comment by one student in full-time school #1.

of breaking a religious spirit, performance, or comparison. Another was the heightened emphasis on mindset changes and the great impact God had done in reshaping identity.

The following chart shows the average survey mentions across all schools compared with the average interview/focus group mentions. Notice the change in emphasis.

Table 5 – Data Table: Change Cited in Focus Groups/Interviews

<b>Factors Mentioned in Interviews and Focus Groups</b>	<b>Survey Mentions</b>	<b>Interview Mentions</b>	<b>Weighted Average</b>
Understanding My Identity in Christ	14.1%	23.5%	16.4%
Growth in Ministry of Holy Spirit and Supernatural	10.6%	3.9%	8.9%
Mindset Change, View of God, View of Self	7.7%	10.2%	8.4%
Passion for Harvest, the Gospel Mission in the World	7.6%	3.9%	6.7%
Greater Intimacy with God	6.4%	9.4%	7.2%
Increased Confidence/Authority/Boldness/Risk Taking	6.0%	7.4%	6.4%
Received Inner Healing, Deliverance	6.1%	3.5%	5.5%
Hearing God Better	5.6%	2.5%	4.8%
Understanding Father's Love Personally	4.8%	9.7%	6.0%
Value of Relationship, Community, Relational Skills	4.5%	1.4%	3.7%
Breaking Performance/Comparison, Walking in Joy/Rest	3.5%	11.3%	5.4%
Spiritual Gifts: Growth in Ability to Prophecy, Healing	3.2%	3.9%	3.4%
Stronger Faith or Expectation	2.5%	1.1%	2.2%
Love or Compassion for Others	2.3%	2.1%	2.3%
Freedom to be Myself, Love Myself, Take Care of Self	2.2%	0.5%	1.8%
Greater Knowledge of the Bible	2.1%	0.0%	1.6%
Greater Passion for God, Personal Revival, Joy	1.9%	0.5%	1.6%
Growth in Ministry Skills, Preaching, Teaching	1.9%	0.4%	1.5%
Discovering my Calling and Destiny	1.5%	0.2%	1.2%
Growth in Leadership, Model of School's Leaders	1.5%	1.5%	1.5%
Learning Culture of Honor	1.4%	1.3%	1.3%
Growth in Character, Integrity, Purity, Sexuality	1.3%	1.4%	1.3%
Greater Creativity (art, music, journaling, fasting)	1.2%	0.6%	1.1%
<b>(Surveys weighted triple)</b>			

### *Open- Ended Survey Questions Regarding Why Things Changed*

In our second major open-ended question, we asked the students why they changed, or what factors had contributed to their overall sense of change during their time at school. We asked this both in the survey and also in the interviews and focus groups. Responses to this question were slightly more diverse across the schools, with

some schools excelling in certain areas while other schools had virtually no impact in those same areas. As with the prior question, answers were coded according to broad categories. They were averaged across the school and then sorted from high to low across all the factors. These appear in the chart below.

Table 6 – Data Table: Factors Creating Change

<b>Data Table: Why Students Have been Changed (Factors)</b>					
<b>Factors in Change from Surveys</b>	<b>PT. #1</b>	<b>PT. #2</b>	<b>FT. #1</b>	<b>FT. #2</b>	<b>Average</b>
Excellence of Teaching, Diversity of Teachers/Speakers	15.9%	9.3%	15.2%	15.6%	14.0%
Impact of Community or Small Group	1.6%	14.0%	7.1%	22.3%	11.3%
Leaders Intentionality, Spiritual Parenting	7.9%	9.3%	9.8%	12.6%	9.9%
Ministry Trips, Outreaches	20.6%	0.9%	8.0%	6.6%	9.1%
Encounter / Presence / Holy Spirit's Touch	11.1%	11.2%	5.4%	8.4%	9.0%
Intimacy with God (time with God)	7.9%	4.7%	8.0%	1.9%	5.6%
Identity Teaching / Understanding my identity	3.2%	11.2%	3.6%	3.0%	5.2%
Affirmation/Encouragement	7.9%	2.8%	7.1%	1.2%	4.8%
Impartation	1.6%	3.7%	10.7%	2.0%	4.5%
Worship	3.2%	1.9%	5.4%	7.5%	4.5%
Understanding Father's Love	3.2%	9.3%	0.9%	1.8%	3.8%
School Culture (values, supernatural, environment)	3.2%	2.8%	3.6%	5.3%	3.7%
Inner Healing	0.0%	4.7%	5.4%	0.8%	2.7%
Prophetic Word Given Over Me / Prophetic Culture	6.3%	0.0%	0.9%	3.1%	2.6%
Books We Read	1.6%	3.7%	2.7%	1.5%	2.4%
Activation Exercises	1.6%	3.7%	2.7%	0.7%	2.2%
Culture of Honor	0.0%	0.0%	3.6%	2.1%	1.4%
Bible Teaching or Bible Reading	0.0%	3.7%	0.0%	1.6%	1.3%
Breaking Performance and Old Mindsets, Lies	0.0%	2.8%	0.0%	1.3%	1.0%
Miscellaneous: Group Project, Retreat	3.2%	0.0%	0.0%	0.8%	1.0%

Students expressed that the excellence and diversity of teaching and their relationships with teachers, group pastors and peers were more instrumental in changing their lives. This was supported by the intentional ministry of leaders and the power of outreach and mission trips. Encountering God, time in his presence, and touches from the Holy Spirit were also key. Aside from the teaching content on intimacy and identity, students noted that their own time with God and sense of intimacy with him combined with worship and understanding of the Father's love on a personal level were important to them in their overall change. So also, the practice of affirmation and encouragement from

leaders, staff, pastors, and fellow students was instrumental in change. Many of the students also noted the value of impartation, especially at one full-time school.

Interview and focus group input on the same question of what factors yielded change added different emphasis to certain areas; namely the role of community and small group, the overall value of the “immersion” experience (getting away from home and 100% focused), and understanding of the Father’s love. See below.

Table 7 – Data Table: Factors in Change from Interviews/Focus Groups

<b>Factors in Change (Sorted by Overall Average)</b>	<b>Survey Average</b>	<b>Interview Average</b>	<b>Overall Average</b>
Impact of Community or Small Group	11.3%	17.8%	12.9%
Excellence of Teaching, Diversity of Teachers/Speakers	14.0%	1.8%	10.9%
Ministry Trips, Outreaches, Real-Life Activation	9.1%	13.6%	10.2%
Leaders Intentionality, Spiritual Parenting	9.9%	8.6%	9.6%
Encounter / Presence / Holy Spirit's Touch	9.0%	3.4%	7.6%
Understanding Father's Love	3.8%	12.2%	5.9%
Intimacy with God (time with God)	5.6%	5.8%	5.7%
Impartation	4.5%	8.7%	5.5%
Identity Teaching / Understanding my identity	5.2%	1.7%	4.3%
Affirmation/Encouragement	4.8%	3.0%	4.3%
Worship	4.5%	1.5%	3.7%
Immersion Experience, Retreat	1.0%	10.3%	3.3%
Books We Read	2.4%	4.2%	2.8%
School Culture (values, supernatural, environment)	3.7%	0.0%	2.8%
Prophetic Word Given Over Me / Prophetic Culture	2.6%	1.6%	2.3%
Inner Healing	2.7%	0.8%	2.2%
Activation Exercises	2.2%	1.7%	2.1%
Breaking Performance and Old Mindsets, Lies	1.0%	3.0%	1.5%
Culture of Honor	1.4%	0.8%	1.3%
Bible Teaching or Bible Reading	1.3%	0.8%	1.2%

#### *Perception of Change in Prompted Areas*

To add a final dimension to our understanding of perceived change in the spring qualitative section, we decided to ask the students about their perceptions of change in several predetermined *prompted categories*. Twelve items were listed. These factors were gleaned from phase one of the research project. Factors were evenly split into two groups, an intimacy and identity group (the first six), and a Kingdom practices group (the second



six). We wanted to see if certain school showed a statistically significant edge in certain areas and how student's perception of change compared overall school by school. We also wanted to see the student's perception of what changed the most in these areas.

The following chart shows the responses. This is question seven in the spring questionnaire (see Appendix B).

Table 8 – Data Table: Perceived Change (Prompted List, Sorted High to Low)

<b>Student Perceptions of Change Prompted Factors</b>	<b>PT #1</b>	<b>PT #2</b>	<b>FT #1</b>	<b>FT #2</b>	<b>Avg.</b>
Overall Degree of Perceived Change	3.00	3.04	2.83	3.01	2.97
Perceived Change Understanding of Father's Love	2.57	3.12	2.89	2.83	2.85
Perceived Change Victorious, Faith-Filled Mindsets	2.57	2.84	2.83	2.92	2.79
Perceived Change Understanding my Identity in Christ	2.57	2.96	2.79	2.81	2.78
Perceived Change Sense of Personal Revival	2.86	2.84	2.64	2.76	2.78
Perceived Change Confidence to Stand in my Identity	2.57	3.04	2.66	2.76	2.76
Perceived Change Intimacy with God	2.50	2.63	2.93	2.68	2.68
Perceived Change Ability to Hear God's Voice	2.71	2.52	2.55	2.62	2.60
Perceived Change Ability to Prophecy with Accuracy	2.36	2.54	2.62	2.76	2.57
Perceived Change Understanding God's Word	2.29	2.81	2.38	2.49	2.49
Perceived Change Effectiveness in Praying for the Sick	1.71	2.08	2.28	2.32	2.10
Perceived Change Ability to Discern/Deliver Evil Spirits	1.50	1.96	1.83	1.80	1.77
Average School Score Perception of Change Prompted F	2.43	2.70	2.60	2.65	2.60

Several insights are gleaned from the analysis of change perceptions in prompted areas. Notice that change is highest in the internal issues of identity, mindsets, sense of personal revival, and intimacy with God. The specific practices of the Kingdom such as prophecy, healing, and deliverance are among the lower third. The finding that change was greatest in internal heart issues as opposed to outward Kingdom practices, was born out by later quantitative data and competency for prophecy, healing, and deliverance which roughly matched the student perceptions here.

Notice also that the change scores for part-time school #2 slightly exceeded the full-time schools in these particular prompted areas. However, this question may be influenced by the bias of the researcher. He asked questions related to areas that are key focus points in his school, perhaps not fully understanding the key focus points at other

schools. Other areas that surfaced in the open-ended questions of all five schools were not asked in this prompted list; areas such as: perceived change is use of the supernatural gifts of the Spirit, creativity and arts, leadership, freedom to be oneself, or preaching and teaching skills. Therefore, we draw no conclusion in terms of supporting the overall hypothesis.

#### *Questions to Try and Better Rank the Areas Most Changed*

We wanted to better understand which of the above prompted areas of transformation were changed the most in the student's opinion. Using the same prompted areas, students could only pick five of the twelve as the top five areas changed – first most changed, second, third, fourth and fifth. The other seven were eliminated by the students. By asking students to both rank and eliminate seven items, this question more clearly differentiated which of the prompted areas had changed the most. We also introduced two new areas, recognizing that students had changed in far more than twelve ways, to perhaps illustrate that the most important ways people changed were not on the original list of prompted questions. This did indeed prove true as the two new change areas had higher scores than several other areas of change in the original twelve. Charts of responses appears below.

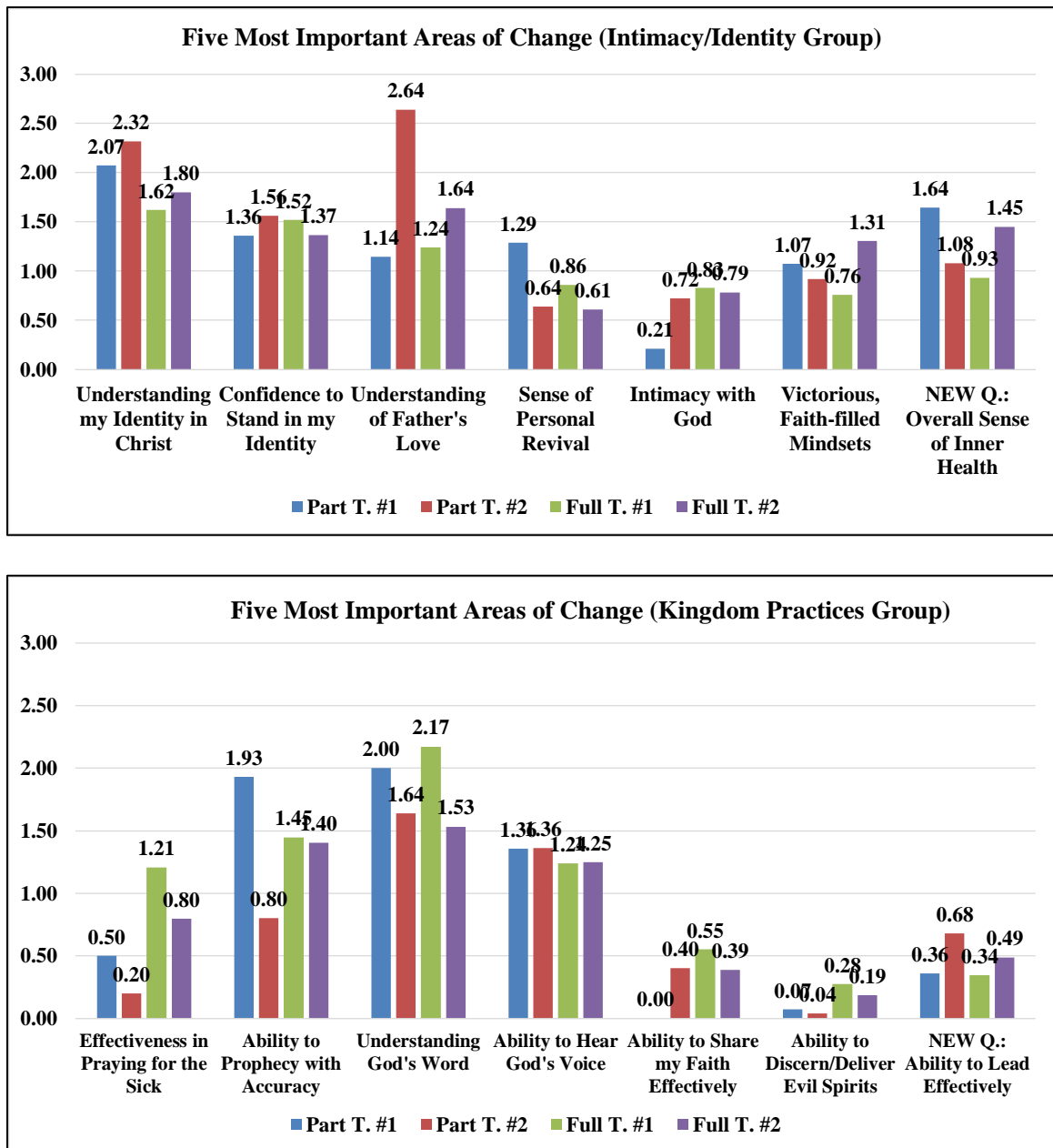


Figure 9 – Bar Charts: Five Most Important Areas of Change – Prompted List

Perhaps a more instructive way of looking at this data is to average the data across schools and sort it from high to low. The following bar graph shows the relative rankings.

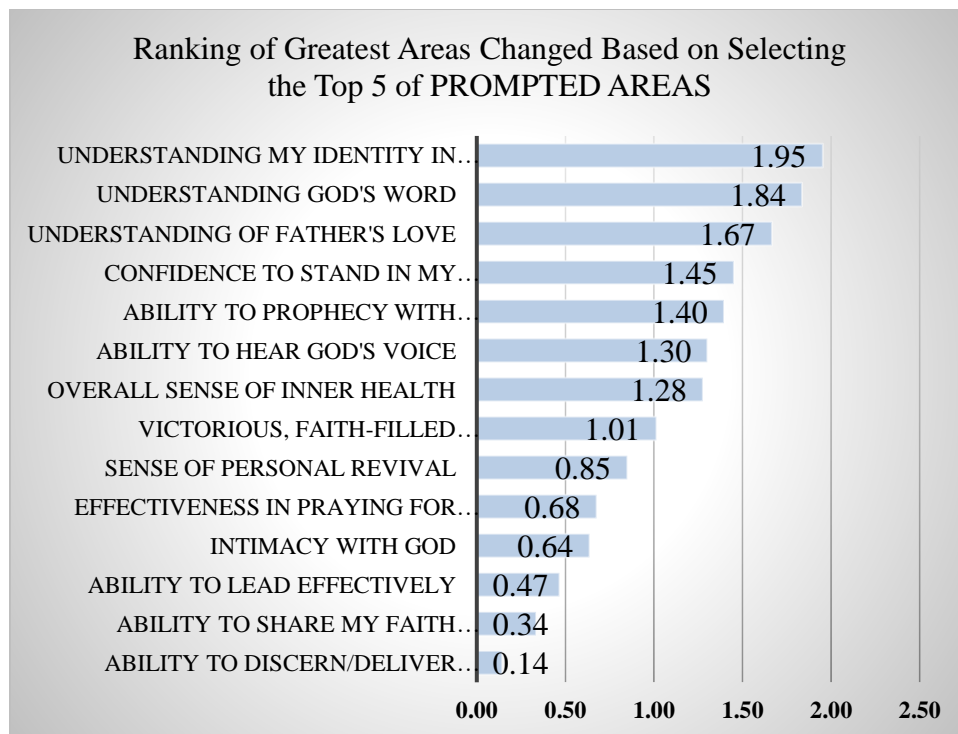


Figure 10 – Ranking Greatest Areas of Perceived Change - Prompted List

What we discovered in this snapshot was that there were seven areas that excelled in terms of the perceived change the students had experienced thorough the school. These included understanding one's identity in Christ, understanding God's word, understanding the Father's love, the ability to prophesy with accuracy, the ability to hear God's voice, and sense of inner heart health. Providing deeper understanding of God's word was a goal of all the schools, but it was not an area that we studied in depth in this overall study. Growth in understanding God's word might be an area to study in the future.

What showed up as well in this analysis was the relative weakness of perceived change in some of the key Kingdom practices which we wanted to gauge. For example, all schools found that the students said they had very low degrees of change in the ability to discern and deliver evil spirits. Similarly, students cited little change in their ability to share their faith effectively and we were surprised how low the degree of change was in healing effectiveness. One can also see that the students perceived far greater change in

terms of what happened internally (in areas like intimacy with God and identity in Christ) than with that of specific skills in the area of ministering the Kingdom.

### *Most Important Factors in Change*

Finally, we asked the students to tell us the most important factors that led to their change again by picking only five from a list of fourteen possible options. We had discerned the factors for this list in phase one of the project. Interestingly many of these prompted areas were not ones the students highlighted in the interviews or open-ended questions, indicating the shortcomings of phase one research. Students picked the first most, second most, third most, fourth and fifth most important factors.

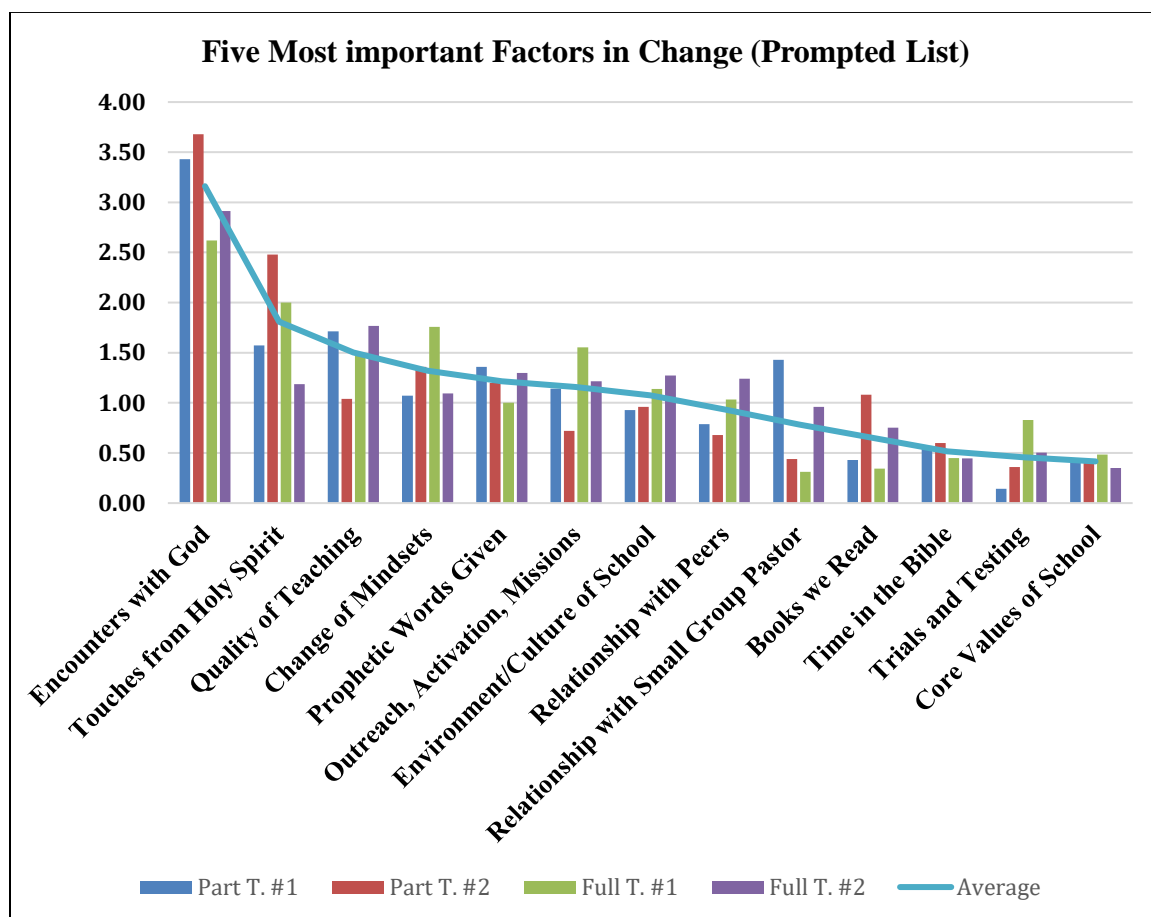


Figure 11 – Factors Creating Change - Prompted List

This question yielded fascinating results. In the open-ended questions, encounters with God and the ministry of the Holy Spirit were mentioned, but as secondary to the role of the excellent quality of teaching, small groups and the intentionality of leaders and the missions/outreach/activation components. In this question, the role of divine encounter and touches of the Holy Spirit were the largest two factors. Encounters were listed as the top factor by a margin of two to one over all the other factors in their responses.

A couple of other interesting factors emerged. All of the schools had mentioned to us in our field research that the core values of the school were important in developing the culture of the supernatural and the Kingdom mindset. However, of all the factors cited in this prompted question set, the value of the core values scored last. This is not to say that the core values are not the underlying reasons that these schools train the way they do, but simply that the students may not recognize how they undergird the overall transformative environment.

Interestingly, at the full-time schools it appears that God used a period of trial and testing in which the students went through the disillusionment of the old way of life and a crisis so to speak while they experienced transformation by the Holy Spirit into the new. While it scored low overall across all the schools it had a significantly higher rating amongst the full-time schools, indicating that the Spirit had more time to work in a corporate sense in this regard in the full-time schools. This is consistent with what we learned in our theoretical research of transformative learning in Chapter Four.

### **Summary of Findings on Perceived Change, Factors of Change**

The open-ended section of the questionnaire yielded many valuable qualitative understandings as to in what ways supernatural schools effect change in students and what students perceive as the most changed. We also learned a great deal about the factors effecting change. There were remarkable consistencies in the kinds of things that changed in students across schools. Yet there were some distinctive with certain schools excelling in some areas, or perhaps being shaped differently by the Holy Spirit. Similarly, the reason students were changed were similar across schools, yet again each with certain distinctives.

In compiling the following two summary charts we summarized all answers by culling, averaging and sorting the percent of mentions and importance from the following:

- Open-ended survey questions
- Interview questions
- Focus Group questions
- Sorting from high to low of P\prompted areas of change questions
- “Pick the top five” questions

We did this so that the reader hoping to improve or develop a supernatural school can see what changes the most in schools of supernatural ministry in student’s lives and what factors are being used by God and school leaders to effect change. The results appear on the next two bar charts.

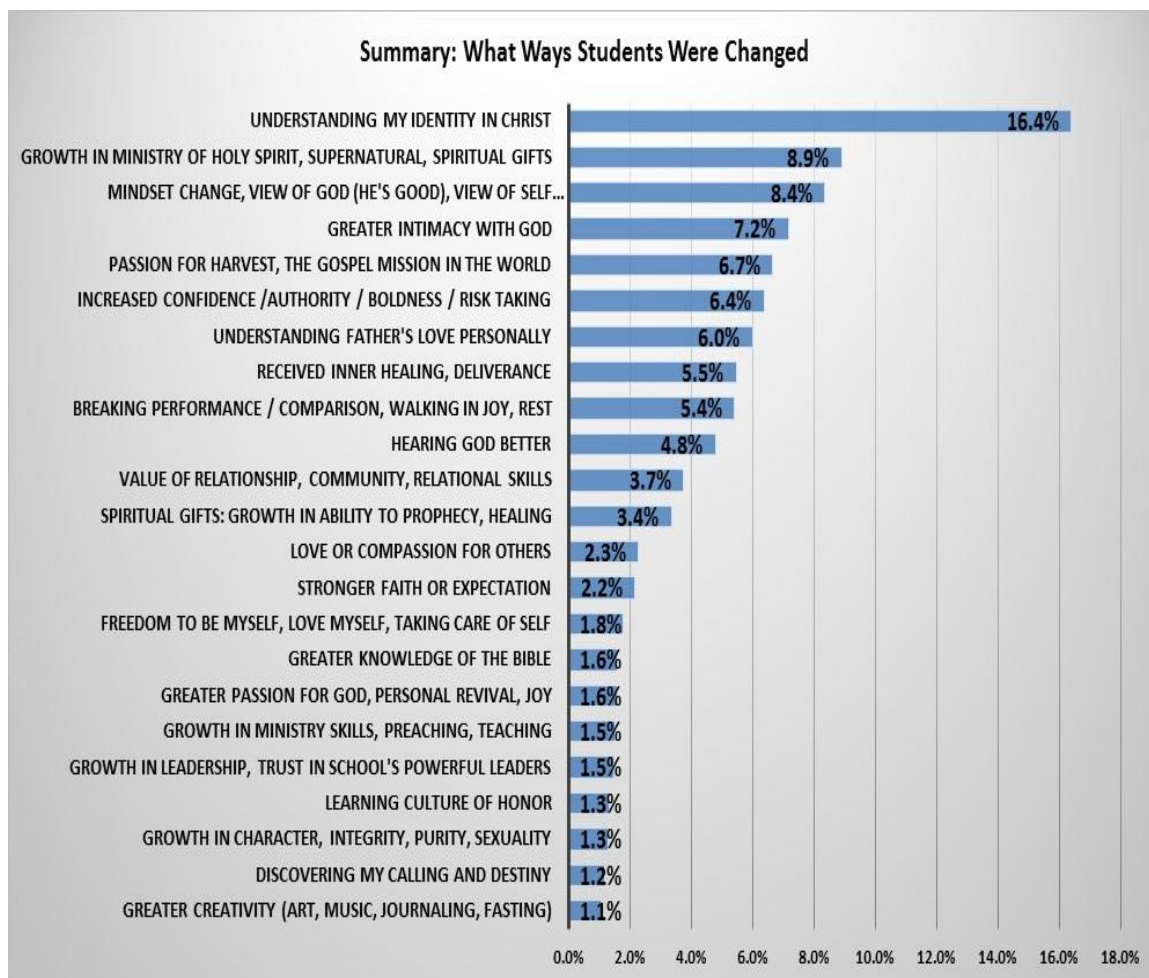


Figure 12 – Summary: Ways Students Changed (All Schools, All Questions)



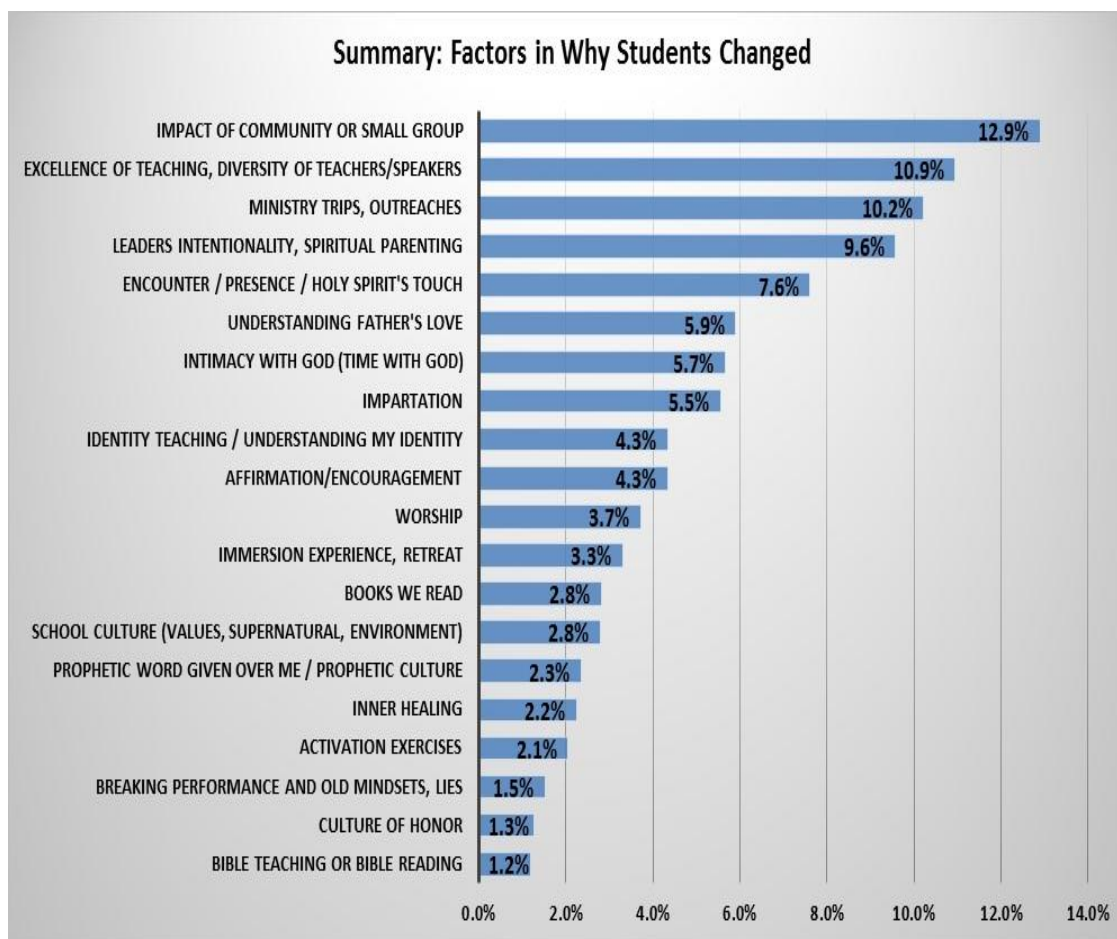


Figure 13 – Summary: Why Students Changed (All Schools, All Questions)

We are notably impressed that all four supernatural schools of ministry are excelling in some of the objectives we established for effective transformational education in the biblical, historical and theological foundations sections. What follows is a chart of the fourteen objectives that were proposed and what emerged in the qualitative section of the spring survey with regards to student perceptions of what God changed and how things changed. The findings provide great evidence these supernatural schools have met some of these objectives.

<b>Objectives We Set for Schools</b>	<b>Factors Discovered in Studied Supernatural Schools</b>
Objective #1: Experiential Kingdom learning)	Seeing it and doing it cited on numerous occasions in interviews and open-ended questions
Objective #2: Depth in Word of God.	Growth in God's word cited only modestly
Objective #3: Understanding of identity in Christ and attending authority of sonship	Identity cited as highest area changed
Objective #4: Impartation from anointed leaders	Impartation cited by many as instrumental in change
Objective #5: Baptism, filling, gifts, power of the Holy Spirit	Many students cited life-changing baptism experiences
Objective #6: Greater intimacy with God	Cited as a big area receiving change
Objective #7: Divine encounter and experience the Father's love	Encounter and touches with the Father's love we cited as the greatest prompted factors in change
Objective #8: Embracing of an apostolic missional lifestyle	Activation and passion for the harvest were near the top of changes made and factors in change
Objective #9: Operating in healing, deliverance, prophecy, the gifts of the Spirit	Learning gifts of the Spirit was the second largest open-ended citing of change, healing and prophecy were mentioned
Objective #10: Accountable to a spiritual leader and mentoring	Many in at least one full-time school cited the value of outstanding leaders
Objective #11: Evidence of a renewed mind and renewed heart	Mindset changes was near the top of mentions of changes God wrought and many healings of the inner heart
Objective #12: Exposure to intimate, accountable relationships	Small groups listed as greatest factor in change
Objective #13: Empowerment and activation	Many cited feeling empowered and trusted. Exercises of outreach and activation seen as key to change
Objective #14: Reception of prophetic destiny words, and a commissioning	Several cited life-changing prophetic words

Figure 14 – Student Cited Change and Biblical/Theological Objectives

## **Section II – Quantitative Analysis in Nine Ministry Areas**

The second focus of our questionnaire aimed at more quantitative research and covered nine Kingdom ministry practices, which we consider essential to the ministry of Jesus Christ and revival for the world today. These nine Kingdom ministry practices were chosen out of our study of the New Testament and the core aspects of Jesus ministry and that of the Apostle Paul.

The categories that we chose were as follows:

1. Divine Healing – Mt 10:8; Lk 9:1-2
2. Prophecy - 1 Cor 14:1-25
3. Identity in Christ - Col 1:9-12; Eph 1:15-19
4. Intimacy with God - Mt 22:37; Jn 4:23
5. Renewed Minds and Hearts – Eph 1:17-21; Rom 12:1-2; 2:29; Lk 6:45
6. Evangelism - Mt 28:18-20
7. Ministry of the Holy Spirit - 1 Cor 14:26; Acts 1:8; Heb 2:4
8. Inner Healing - Lk 4:18-19
9. Deliverance - Mt 10:8; Lk 9:1-2

Several of these nine areas deal with the core inner life of the disciple while the rest deal with the outward practices. Jesus taught us that the inner condition of the heart instructs the outward practices of an individual (Mt 12:34, 15:18-19; Lk 6:45). For simplicity, we combined some of these factors for presentation purposes. The following pages unpack findings from our quantitative study of students at the five schools of supernatural ministry in these nine areas.

### **Physical Healing**

Physical healing had the highest scores of the outward Kingdom ministry practices that we studied (healing, prophecy, gifts of the Spirit, evangelism, deliverance), in terms of student responses across all schools. Full-time schools scores for physical healing were significantly higher than those of the part-time schools.

We asked a number of questions, in our healing section of the questionnaire. We asked about the student's comfortability in praying for the sick, both in the church and outside in public. We asked about their expectation for God to answer prayers for healing and also prayers for miracles. We asked about their experience that God heals often, and their beliefs with regards to whether healing was normative or if it was always God's will to heal. We asked the students to describe the frequency for which they pray for physical healing, as well as their experience in seeing God answer prayers for healing. For example, we asked if they had seen God heal many times and were confident that God would use them, or if they had never seen God use them to heal, or if they had seen God heal a few times but were not entirely confident that God would use them. We also asked the percent of people that they saw healed, as well as if they felt that the healing ministry was incorporated into their lifestyle. Finally, we asked if they had hesitancy to pray for the sick and the reasons as to why they felt hesitant in the fall questionnaire.

A data chart of the weighted scores (0 to 4) in the healing category of all the healing questions is on following page. Highest school scores are highlighted in yellow. Some additional charts of select questions ensue.



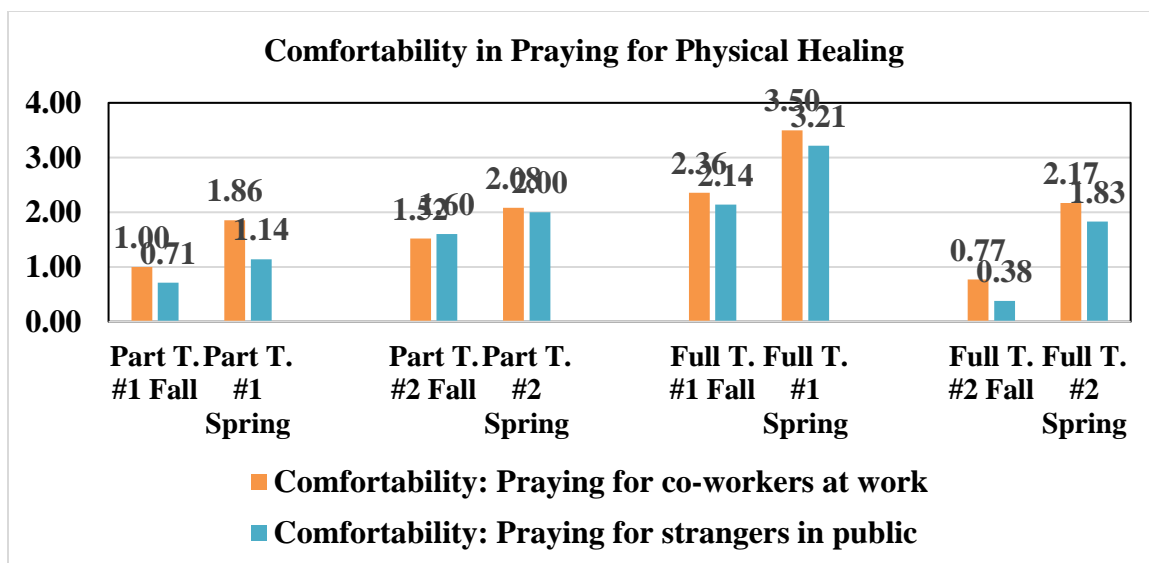


Figure 15 – Healing: Comfortability in Praying for Healing

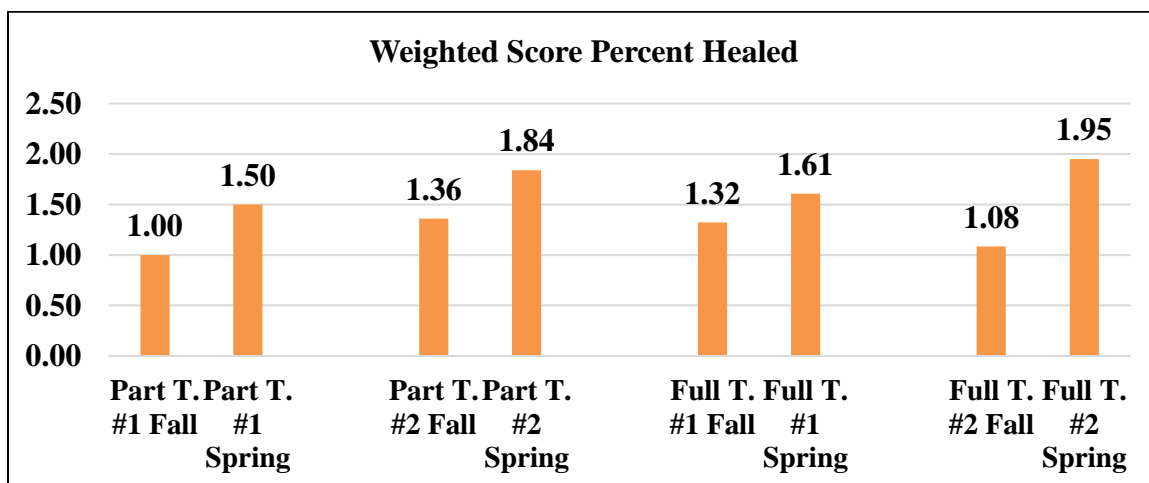


Figure 16 – Healing; Percent Healed (Weighted Score)

In terms of some of the findings we discovered that some of the highest scores on the entire questionnaire were among beliefs about healing - that it was God's will to heal today, that it was to be a normative practice of Kingdom disciples, that healing was a sign to unbelievers, and that it was always God's will to heal. For example, in the belief that it is God's normal will to heal, scores averaged in the 3.60 range. This means that almost every student in all of the studied schools believed that it was normative for God to heal. We were also encouraged to see, that there was a significantly high degree of expectation that God would heal today. In Likert Scale questions, responses were that 50% of the

students strongly agreed with this factor and another 30% agreed with this factor. As might be expected we found that there was greater expectation for God to perform a simple healing then it was a creative miracle ("such as limb growing out or blindness being healed, or raising the dead").

In terms of the students experience of seeing God use them in healing, across the four benchmark schools, we found that 2/3 or 67% of the students had seen God use them in healing many times and were entirely confident that God would use them to heal.

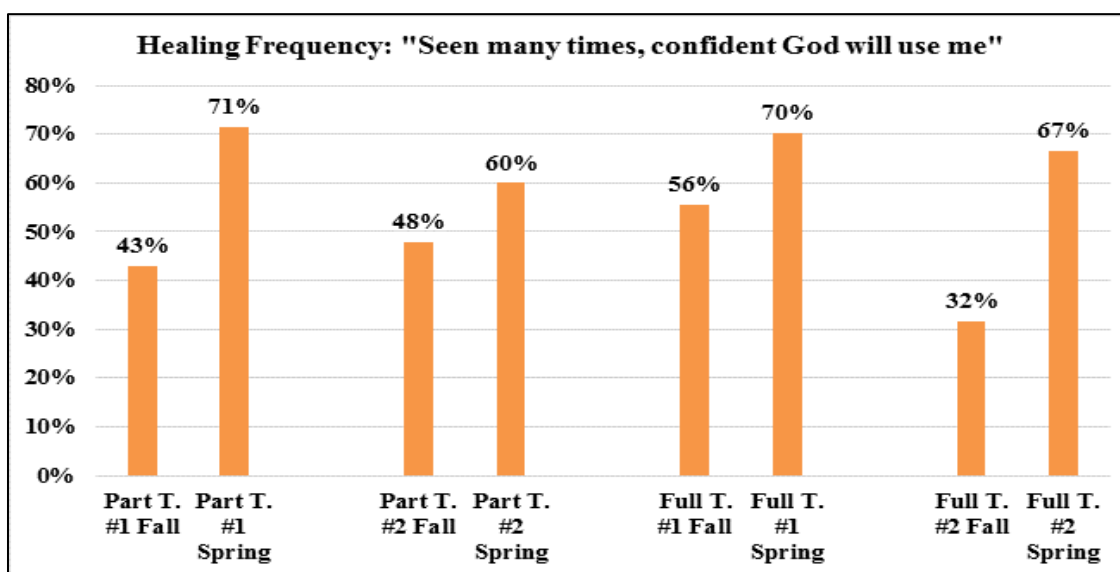


Figure 17 – Healing Frequency

We also found that 80% of the students across these benchmark schools, pray for people in the church at least three times a month or more. In fact, an outstanding number of students, prayed more than eight times a month for people in the church. Outside the church the numbers were less. However, we saw that 60% of the students pray over three times a month for physical healing of people outside the church. This is a testament to those schools that are intentionally activating their students in the ministry of physical healing. We also found that the students were finding great effectiveness in their prayers for healing. A full 60% of students had seen healing with at least 25% or more of the

people they prayed for healed, and a full 25% of the students saw at least 50% of the people they prayed for healed. Results were consistent across all four schools. In terms of hesitancy of praying for the sick, we found that scores were generally strong, meaning that most of the students were not uncomfortable nor hesitant in praying for those needing physical healing.

One of our research questions was how part-time schools compared to the two benchmark full-time schools. In the chart below you will see that the benchmark full-time schools had higher scores in the ministry of physical healing than the those of the part-time school. Full-time school #1 was the strongest of all. This did not surprise us, as the apostolic leader under which the school operates, has a key anointing and worldwide ministry in the area of physical healing. However, we did find that the part-time schools were not too distant in their ability to see their students minister effectively in the area of physical healing. Part-time school number two was fairly close to the average of the benchmark full-time schools.

Although all schools showed change, full-time schools also saw the strongest amount of raw change when comparing the fall scores to the spring scores. We can potentially conclude from this finding, that because of the greater number of class hours per week, the greater number of outreaches and activation exercises, and the length of mission trips, that the full-time schools are stronger at training and equipping students in the area of physical healing than those of part-time schools.

The following chart is an average of all cumulative scores of the fall and spring questions across all questions related to physical healing:



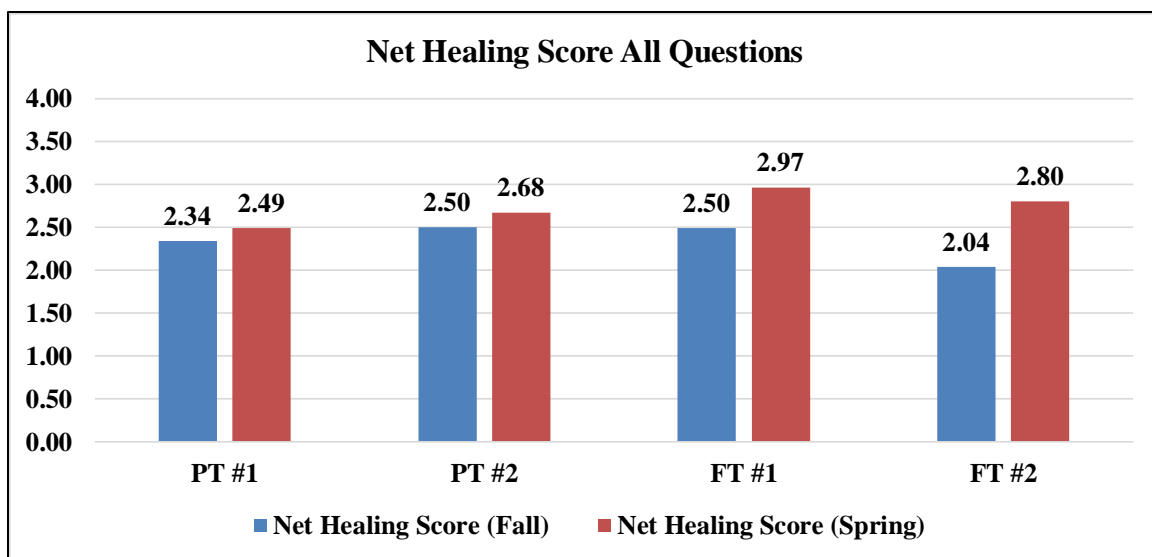


Figure 18 – Healing: Composite Average Score, All Questions

### Prophetic Ministry

We asked similar questions in the area of prophetic ministry to those of physical healing. We asked for understanding as to whether the students understood the process of giving a prophetic word, the difference between Old Testament and New Testament prophecy, and appropriate New Testament ministry protocol. We asked students if they felt comfortable in ministering a prophetic word, both inside and outside the church. We asked students the frequency in which they gave prophetic words, both in and outside the church on a monthly basis. We also asked their sense of fluency, i.e. their ability to get a word, and their sense of accuracy in delivering prophetic words. Finally, we asked about whether prophecy was incorporated into their lifestyle. Questions and weighted scores for prophecy appear in the following data chart. Again, highest school scores for each question are highlighted in yellow.



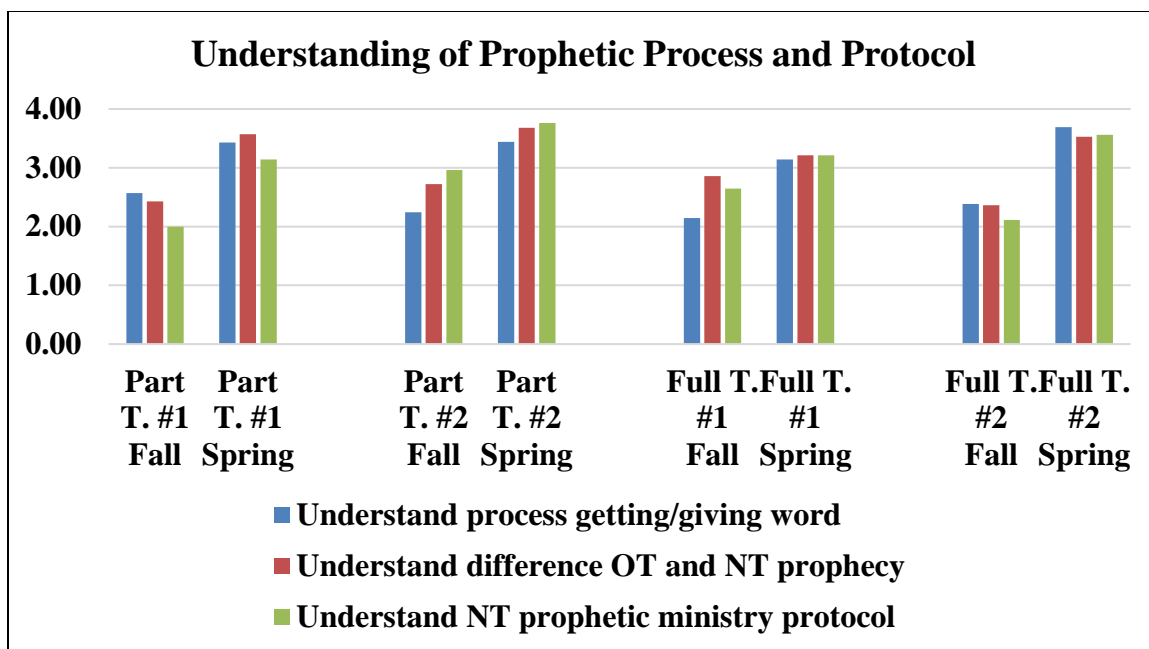


Figure 19 – Prophetic Ministry: Protocol Understanding

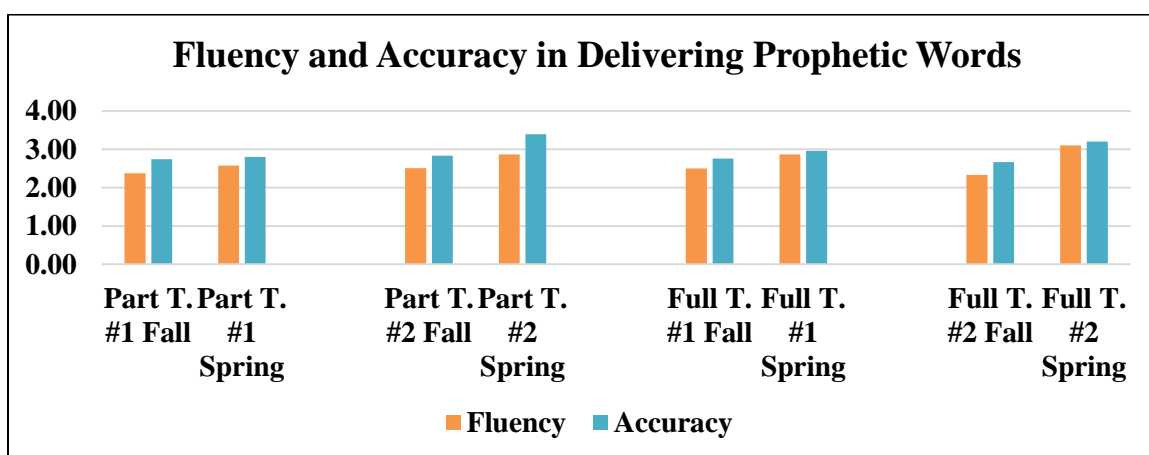


Figure 20 – Prophetic Ministry: Fluency and Accuracy

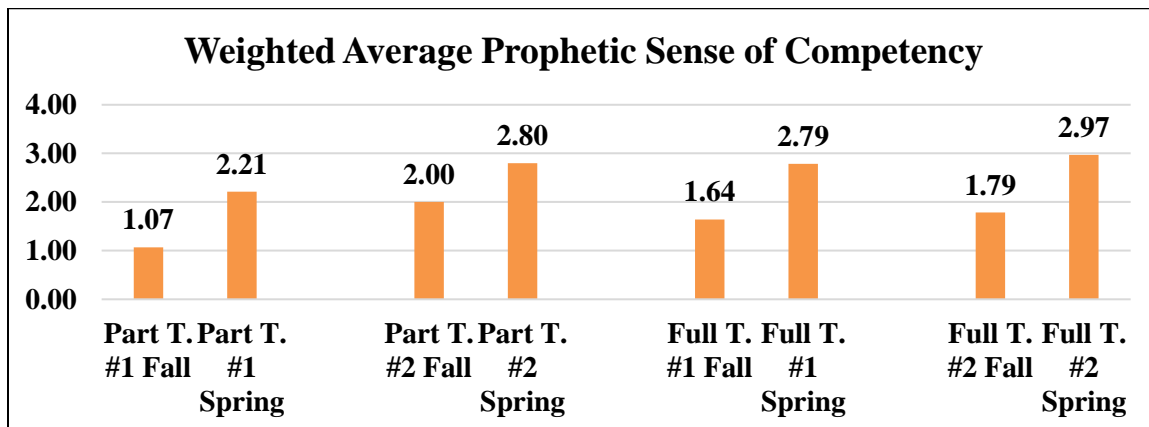


Figure 21 – Prophetic Ministry Sense of Competency

We found that prophetic ministry scored slightly lower in terms of net competency than that of physical healing and more significantly lower than the areas of identity, intimacy, and victorious mindsets. Prophetic ministry, however, saw nearly double the degree of change in terms of competency to that of physical healing. It was clearly an emphasis of all four schools of supernatural ministry to train their students effectively in prophetic ministry. In fact, we could say that prophetic ministry was viewed by these schools to be a gateway gifting, a ministry that would activate all the other areas of Kingdom practices including physical healing, the gifts of the Holy Spirit, and the ministry of evangelism.

In terms of the frequency that students gave prophetic words, we found that 78%, on average across all four schools gave a prophetic word to someone at least three times a month. In addition, 60% of the students across all four schools gave a prophetic word at least three times a month to someone outside the church. In terms of the fluency and accuracy in which students viewed their ministry in the area of prophecy, we found that on a scale of one to ten, students answered with a score of eight that they delivered prophetic words accurately and a score of 7.25 in terms of their sense of fluency in giving prophetic words. Clearly, the ministry of prophecy has been ministered well at all of these schools. In terms of the student's sense of competency, a full 65% of the students across the schools, answered that they felt competent or fairly competent in prophetic ministry. 85% of the students also said that prophetic ministry was incorporated into their lifestyle.

In terms of evaluating the thesis of whether part-time schools can compare with that of the benchmark full-time schools, we found that part-time school #2 came in on par

with the two full-time schools. In fact, part-me school #2 came in second overall in terms of net competency. We would conclude that in this area of ministry part-time schools can effect similar change and competency to that of the benchmark full-time schools. A chart with the average of the scores across all prophecy questions follows:

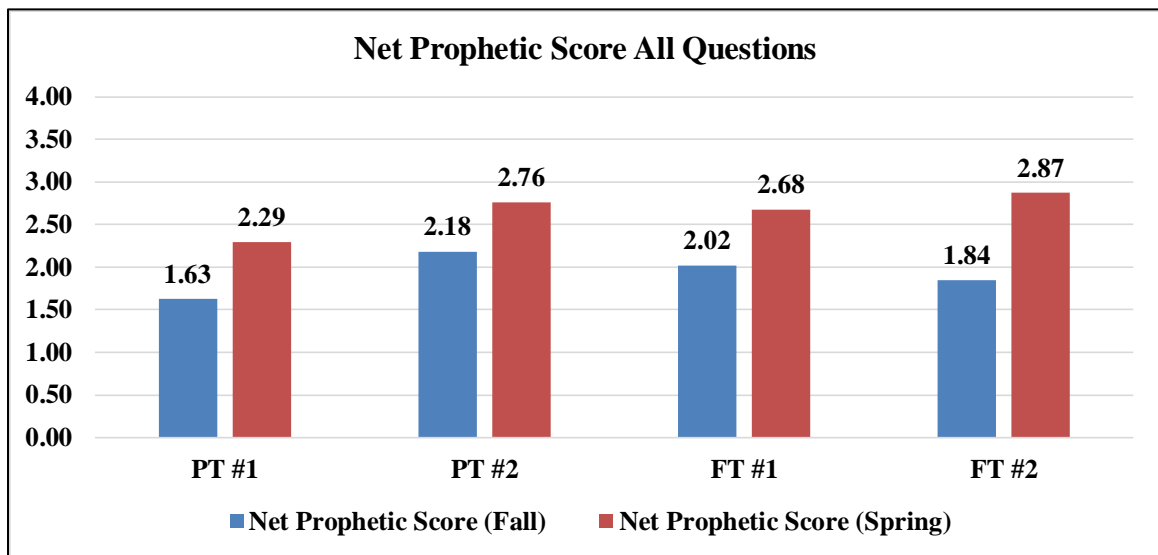


Figure 22 – Prophetic Ministry: Composite Average Score, All Questions

### Intimacy and Identity

In terms of intimacy we asked questions such as: did students have a deep connection with God, or feel like God's a favorite, have deep regular encounters with God, or experiential conversation with God on a daily basis? In the area of identity, we asked if they understood God's call on their life and were pursuing it. We also asked if they felt they were on a journey of greatness, or in a negative sense, did they feel like an orphan who was insecure or unworthy. We asked if they felt like they were walking in authority with Christ and were secure in God, not worrying about their sense of worth. We were looking to understand their understanding of their significance in the Kingdom and how settled they were in Christ. Totals for all questions follows on the next chart.

Table 11 – Data Chart: Intimacy/Identity, All Questions

Intimacy and Identity - Weighted Measures for Comparison Purposes																	
Data Point #	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15		
<u>School</u> (Key: PT #1 = Blue, PT #2 = Red, FT #1 = Green, FT #2 = Purple)																	
	Intimacy: I find connection with God easy.																
	Intimacy: I have a deep intimate relationship with God.																
	Intimacy: I have experiential conversation with God																
	Intimacy: I often feel I am God's favorite.																
	Intimacy: I have had at least one life changing encounter with God.																
	Intimacy: I have regular deep encounters with God																
	Identity: My sense of overall heart health																
	Identity: I know God's call on my life and am pursuing it.																
	Identity: God loves me and His favor firmly rests on my life.																
	Identity: I am on a journey of greatness.																
	Identity: I have dealt with my orphan spirit sense of insecurity, inability, and																
	Identity: I am walking in my authority in Christ.																
	Identity: Feel secure in God, do not worry about His care for me or worth to Him.																
	Identity: I have significance in the Kingdom of God.																
	Identity: I am settled in how God has made me and what I carry in Him.																
<u>Summary</u>																	
<u>Total School Score All Questions</u>																	
<u>Average Score</u>																	
PT #1 Fall	2.46	2.62	3.23	1.08	3.08	1.69	3.23	2.15	3.38	2.77	0.62	1.85	2.62	3.08	2.46		36.31 2.42
PT #1 Spring	2.77	2.77	2.77	1.38	3.38	0.92	3.26	2.31	3.23	2.77	0.92	2.15	2.31	2.92	2.15		36.03 2.40
PT #2 Fall	2.32	2.56	2.96	1.28	3.20	1.12	2.94	1.68	2.88	2.96	0.24	1.68	2.32	2.80	2.00		32.94 2.20
PT #2 Spring	2.80	2.64	3.12	1.92	3.52	2.40	3.30	2.80	3.76	3.36	2.16	2.32	3.12	3.44	2.72		43.38 2.89
FT #1 Fall	3.00	2.62	2.69	1.92	1.92	1.77	3.34	2.23	3.31	3.54	1.62	2.23	2.62	3.15	2.38		38.34 2.56
FT #1 Spring	2.54	3.00	3.23	2.92	2.69	1.85	3.38	2.77	3.54	3.46	2.15	3.00	2.54	3.38	2.92		43.38 2.89
FT #2 Fall	1.93	2.25	1.96	0.91	2.22	0.44	3.13	2.05	3.07	3.14	1.03	1.51	1.61	2.80	1.69		29.74 1.98
FT #2 Spring	2.68	2.94	2.90	2.18	2.96	1.46	3.39	2.75	3.48	3.50	2.28	2.51	2.77	3.43	2.84		42.07 2.80
PT #1 Fall	1.00	1.67	1.00	0.67	2.67	2.33	2.67	1.67	2.67	1.00	2.00	0.33	0.33	2.67	0.67		23.33 1.56
PT #1 Spring	2.33	1.00	1.33	1.00	2.00	1.67	2.40	1.33	3.67	2.67	0.67	1.00	1.67	3.00	1.33		27.07 1.80
	NOTE: FT #3 Not included in Total Scores or Averages																School Scores
Total Score	23.84	24.05	25.20	15.26	27.65	15.65	31.04	21.74	32.99	29.17	13.68	18.58	21.89	30.67	21.18		Avg. Spring
Average Score	2.56	2.67	2.86	1.70	2.87	1.46	3.25	2.34	3.33	3.19	1.38	2.16	2.49	3.13	2.40		2.75
Highest School Score Highlighted in Bright Yellow																	
Second School Score Highlighted in Pale Yellow																	

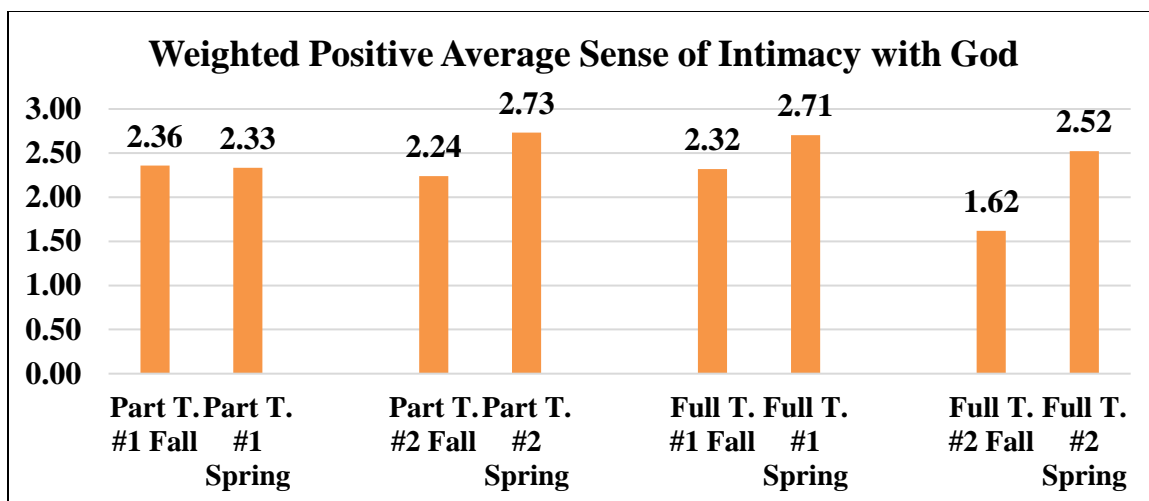


Figure 23 – Student Sense of Intimacy with God

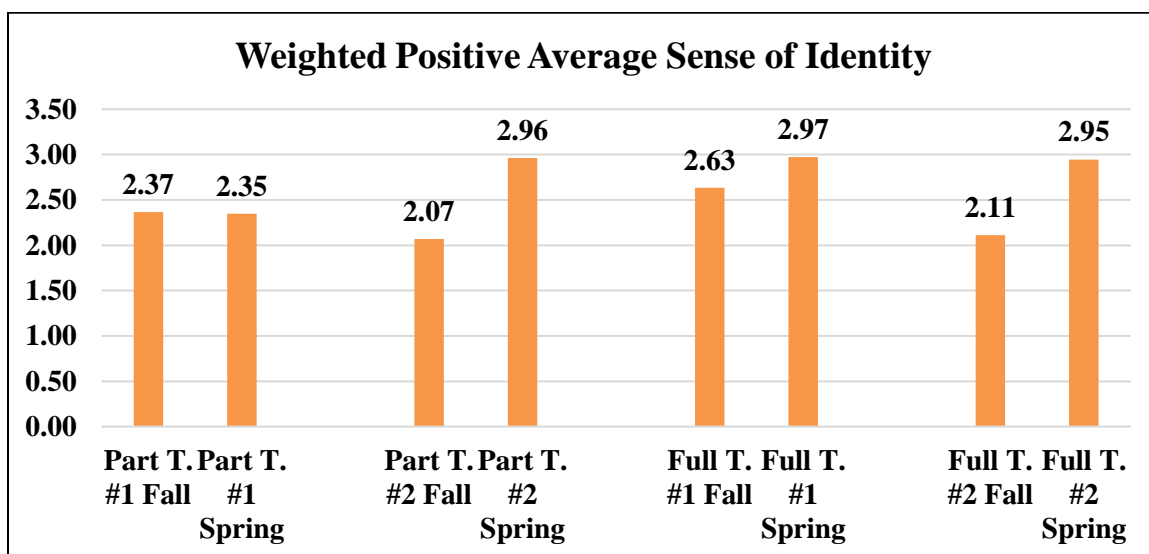


Figure 24 – Student Sense of Identity in Christ

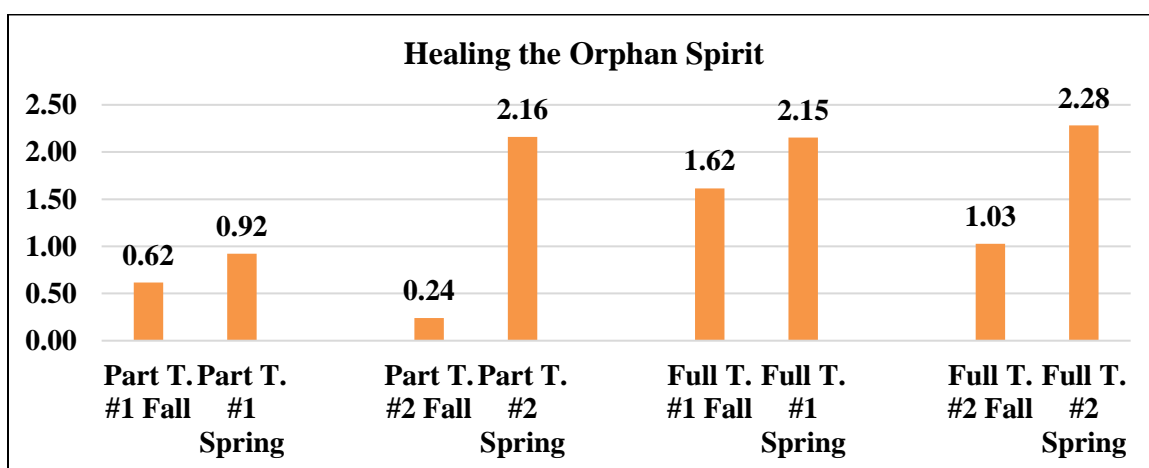


Figure 25 – Student Sense of Healing the Orphan Spirit God

Scores in change and competency in understanding one's identity in Christ and intimacy with God were among the highest of the entire survey. Part-time school #2 and full-time school #1 both excelled in their ability to produce change. Scores increased significantly in these two schools both in the average sense of intimacy with God and average sense of identity in Christ. Healing the orphan spirit had dramatic change in both schools.

The thesis that part-time schools can favorably compare with the two benchmark full-time schools was clearly validated in this area, as part-time school #2 scored in a virtual tie in terms of net competency with full-time school #1, but noted a greater degree of change. Following is a summary of the competency and change scores in the area across all intimacy and identity questions.

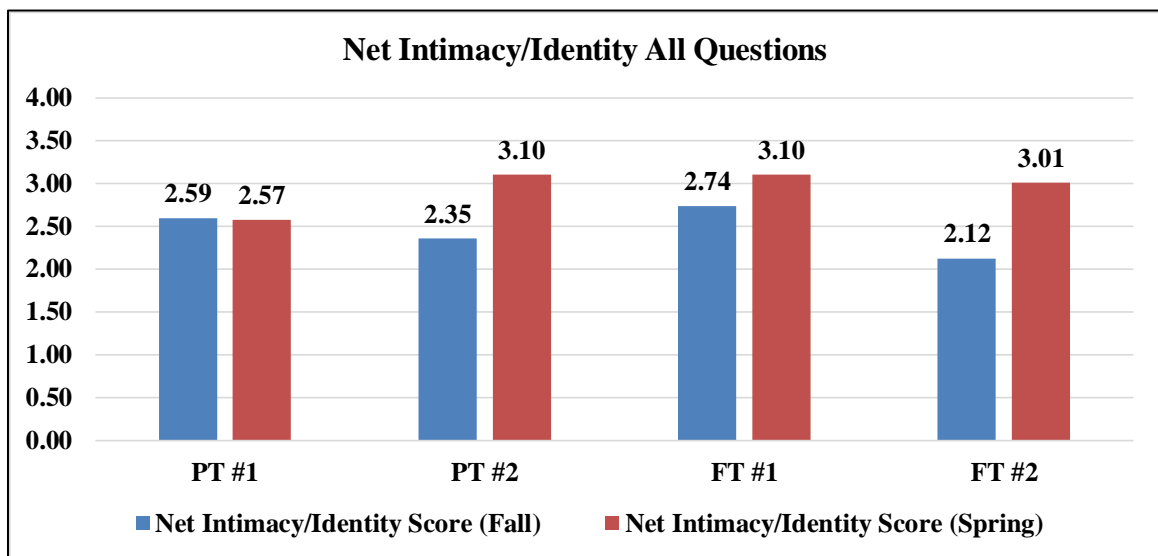


Figure 26 – Intimacy/Identity: Composite Average Score, All Questions



### **Mindsets and Heart Health**

In terms of mindsets, we asked students if they consistently had a mindset of faith and hope as well as faith that God could and will solve any problem. We also asked if they were consistently experiencing the goodness of God, the joy of the Lord, having fun and the ability to celebrate in his presence. In a negative sense, we were looking to see if they were trying to perform for God or saw themselves free from a performance orientation. We asked them if they were focusing on what God is not doing versus what He is doing, in order to understand their overall victorious mindsets in Christ.

In the area of their sense of their internal heart health, we asked several questions as to whether they felt free from guilt and shame. We also asked if their self-talk was full of victorious confession or self-condemnation as these reflect on heart perceptions. We asked if they had secret areas of bondage and to what degree fear, unforgiveness, and bitterness that were being held onto in their hearts. Finally, we asked if they had any sense of inner vows or judgements that were affecting them or fear or shame or sense of guilt that kept them from moving forward.

Summary charts follow. Please note once again that the highest scores per school are highlighted in yellow. Fall and spring scores appear side by side for each school.

Table 12 – Data Chart: Mindsets and Heart Health, All Questions

[illegible]

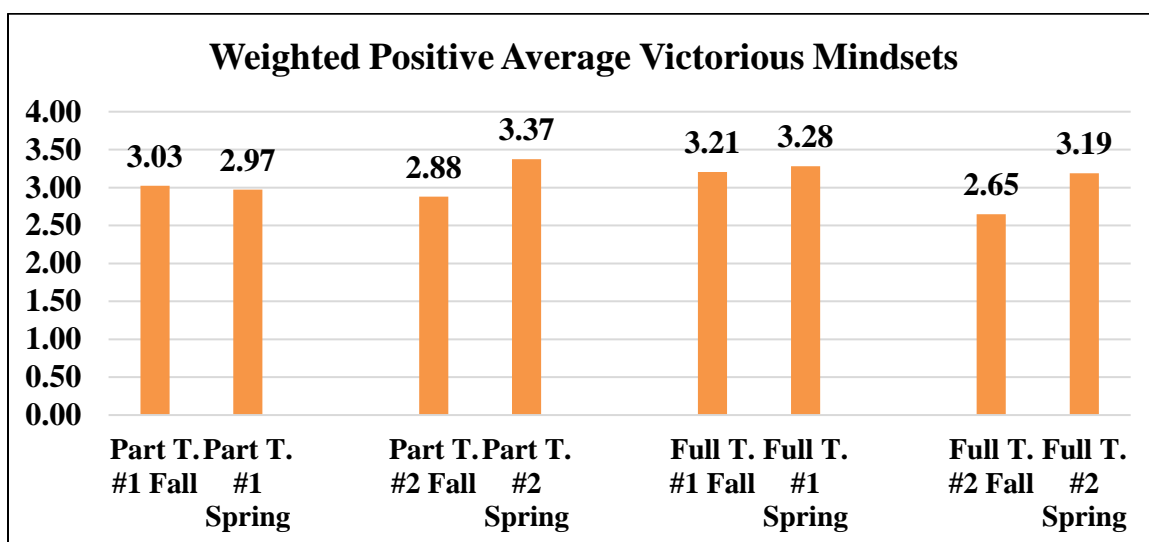


Figure 27 – Student Sense of Victorious Mindsets

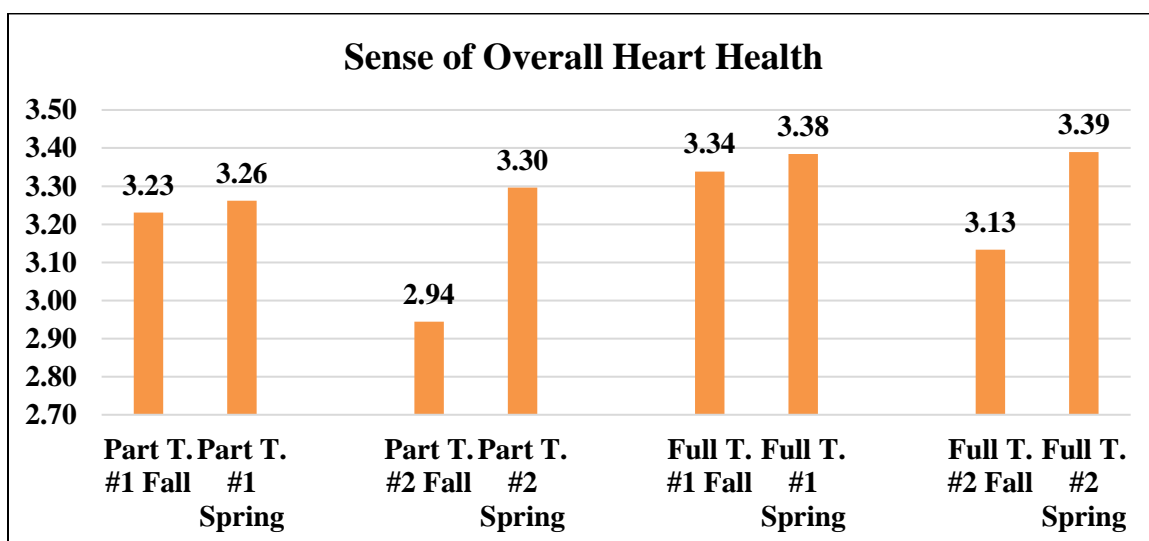


Figure 28 – Student Sense of Overall Heart Health

In terms of our findings, we found that of the nine kingdom ministry areas that we focused on studying, that the change in heart health and mindsets was the strongest of the all ministry areas that we studied. For example, in the perceived change from the fall questionnaire to that of the spring questionnaire, change outpaced physical healing by a two to one margin. Overall, based on the qualitative data we found from talking to students in one-on-one interviews, focus groups, and open-ended questionnaire

responses, that adopting victorious mindsets and strengthening and growth in a sense of identity is what had changed the most in the student' lives. Growth in the health of the heart was also deeply expressed in the qualitative interviews.

Scores in the areas of identity in Christ and mindsets seem to score higher than that of intimacy and heart health. For example, when averaging the scores in the intimacy questions on a scale of one to four, students averaged in the range of 2.50. However, in the area of the identity questions students averaged approximately 2.80 and in the area of victorious mindsets students averaged 3.10. Scores in the area of the overall sense of heart health and the average scores related to sense of freedom from guilt, shame, control, bondage, unforgiveness et cetera, these scores came in at around 2.40.

Based on what we learned from the qualitative interviews, we found that students stated that their change in their understanding of the goodness of God, their identity in Christ, the authority they carry as disciples, their sense of connectivity and intimacy with God, as well as the whole change of mindsets that this was the key to them feeling free to begin launching and operating in the areas of physical healing, prophetic ministry, the overall gifts of the Holy Spirit, and evangelism. Of all areas, those of a change in mindsets were those specifically mentioned both in the qualitative and quantitative data sections as the most life changing. Many students stated that they were entirely transformed in how they viewed God and that God had stripped old mindsets and old ways of thinking from them. They stated how important it was that their mindset shifted as this was key to begin to operate in the areas of supernatural ministry.

In terms of our thesis in comparing the benchmark full-time to part-time schools, we were surprised to find that part-time school #2 actually had among the highest scores

in the area of change of identity, intimacy, heart health and mindsets. Therefore, we would conclude that part-time schools do have the ability to change students in a similar fashion to that of the full-time schools in the areas of identity, intimacy, heart health, and mindsets. The net score for victorious mindsets and heart health across all questions appear below. Those for intimacy and identity appears in the prior section.

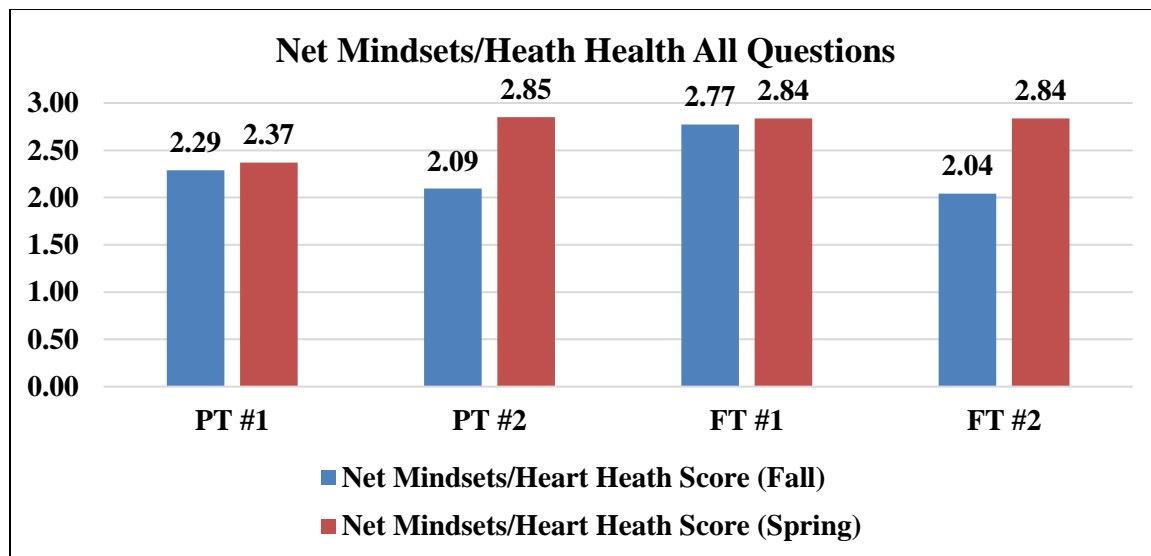


Figure 29 – Mindsets/Heart Health: Composite Average Score, All Questions

### Ministry of the Holy Spirit

We asked slightly fewer questions in the area of the ministry of the Holy Spirit, because several of the schools in phase one of our research indicated that developing the gifts of the Holy Spirit, and in particular the power gifts, were not a particularly strong emphasis of the schools. School directors were rather focused on developing the student's intimacy with God, and their identity in Christ and sowing into the key practices of prophecy and healing. In so doing, they expected that a lifestyle would incorporate the ministry of the Holy Spirit as students understood their identity in Christ and developed intimacy with God. They also felt like the gifts of prophecy and healing were of greater

importance as these were directly taught by Jesus and the New Testament authors, whereas the other gifts of the Holy Spirit were considered normative but not expressly taught to practice.

We asked about belief, experience and frequency questions as well as competency just as we did in each of the other ministry areas. Some of the kinds of things that we asked in terms of beliefs were: did the student believe that all the gifts of the Spirit are for today or could they walk in all the gifts of the Spirit as the need arises. In terms of experience we asked the students if they have experienced a baptism in the Holy Spirit's power or the Father's love as well as if they walk in two or more of the supernatural gifts of the Holy Spirit.

We also asked about encounters since in our biblical foundations study we discovered that encounters are key to the transformation of individuals. Similarly, in the qualitative section, we found that encounters were viewed as very important by the students. We also asked how often students operated in the power gifts of the Holy Spirit; things such as: prophecy, words of knowledge, healings, miracles, discernment of spirits, the gift of faith, evangelism with accompanying signs, the laying on of hands with visible effect and the use of dreams, visions and angelic visitations of how God uses them in ministry in the world. Finally, we asked students how competent they felt in the use of spiritual gifts of various kinds. A chart summarizing results follows.

Table 13 – Data Chart: Holy Spirit and Gifts, All Questions

Holy Spirit and Gifts - Weighted Measures for Comparison Purposes																																											
Data Point #	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17																										
<u>School</u> (Key: PT #1 = Blue, PT #2 = Red, FT #1 = Green, FT #2 = Purple)		Belief: I believe that ALL the spiritual gifts are for today.		Belief: I believe that miracles, healing, prophecy, signs/wonders are to be normative		Belief: I believe the anointing level or grace apportioned to people differs. (Netted out)		Belief: I can walk in all the gifts as the need arises, even if I do carry that ministry gift.		Experience: I have experienced a baptism in the Holy Spirit's power.		Experience: I have experienced a baptism in the Father's Love.		Experience: I walk in two or more of the supernatural gifts of the Spirit.		Frequency of walking in the gift of Prophecy		Frequency of walking in the gift of Words of Knowledge		Frequency of walking in the gift of Healings		Frequency of walking in the gift of Miracles		Frequency of walking in the gift of Discernment of Spirits		Frequency of walking in the gift of Gift of Faith		Frequency of walking in the gift of Evangelism with Accompanying Signs		Frequency of walking in the gift of Dreams, Visions, Angelic Assistance that Aide in		Frequency of walking in Laying On of Hands with effect of impartation of power.		Sense of competence and effectiveness in moving in the power gifts of the Spirit.				<u>Summary</u>		Total School Score All Questions (Net Belief Q. 3)		Average Score	
PT #1 Fall	4.00	3.69	0.92	3.69	2.77	2.92	2.62	2.46	2.08	1.54	1.08	2.08	2.08	0.77	1.62	1.23	1.00	35.62	2.23																								
PT #1 Spring	4.00	3.54	0.46	3.69	2.62	2.92	2.00	3.08	2.23	1.46	1.08	2.08	1.92	1.31	2.00	1.38	2.00	37.31	2.33																								
PT #2 Fall	4.00	2.92	0.17	3.33	3.42	3.17	2.75	2.63	1.92	1.88	1.08	2.50	2.29	1.25	1.71	1.92	1.42	38.17	2.39																								
PT #2 Spring	4.00	2.67	0.67	3.83	3.67	3.83	2.83	3.08	2.21	2.04	1.29	2.33	2.92	1.50	2.25	2.42	2.46	43.33	2.71																								
FT #1 Fall	3.85	3.46	1.69	3.54	3.46	2.92	3.38	2.88	2.31	2.19	1.08	2.69	2.19	1.23	2.12	2.04	1.58	40.92	2.56																								
FT #1 Spring	4.00	3.38	1.77	3.69	2.85	2.77	3.15	3.00	2.42	2.42	1.04	2.77	2.42	1.42	2.31	2.31	2.62	42.58	2.66																								
FT #2 Fall	3.79	3.23	0.88	3.14	2.56	2.07	2.20	2.47	1.64	1.40	1.10	2.08	2.39	0.94	1.66	1.42	1.53	33.62	2.10																								
FT #2 Spring	3.97	3.22	1.53	3.57	2.94	2.99	3.02	3.30	2.39	2.22	1.60	2.58	2.79	1.60	2.25	2.15	2.58	43.21	2.70																								
PT #1 Fall	3.67	3.33	2.33	3.00	3.00	0.67	1.33	2.50	1.33	1.00	0.50	1.50	1.17	0.17	0.33	0.67	1.17	25.33	1.58																								
PT #1 Spring	4.00	3.33	2.00	3.33	2.33	2.33	0.67	3.00	1.50	1.33	0.83	2.00	1.33	0.50	0.67	1.17	2.00	30.33	1.90																								
NOTE: FT #3 Not included in Total Scores or Averages																	School Scores																										
Total Score	39.27	32.78	12.42	34.83	29.61	26.60	23.95	28.41	20.03	17.49	10.68	22.62	21.51	10.69	16.91	16.70	18.35	Avg.	Spring																								
Average Score	3.95	3.26	1.01	3.56	3.03	2.95	2.74	2.86	2.15	1.89	1.17	2.39	2.38	1.25	1.99	1.86	1.90		2.60																								
Highest School Score Highlighted in Bright Yellow																	Second School Score Highlighted in Pale Yellow																										

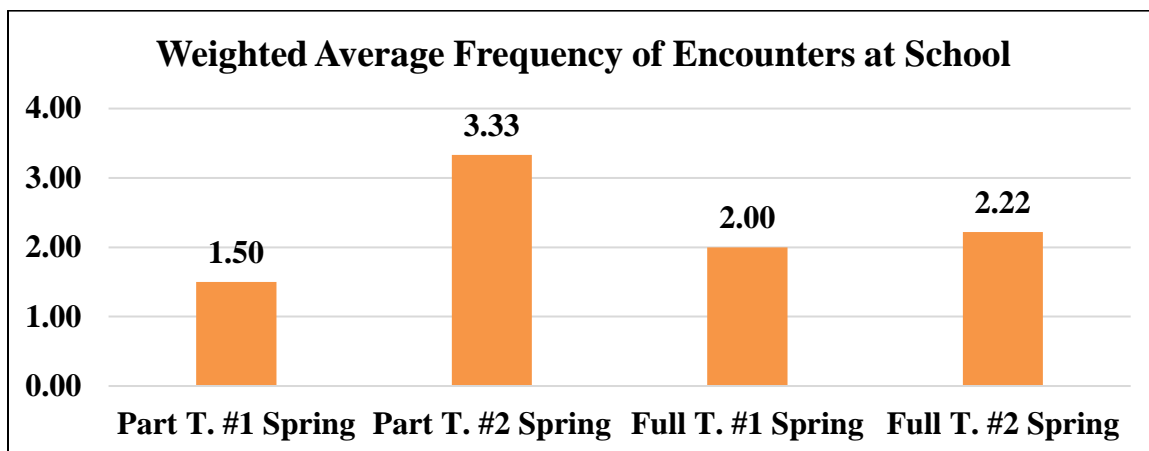


Figure 30 – Number of Encounters by School

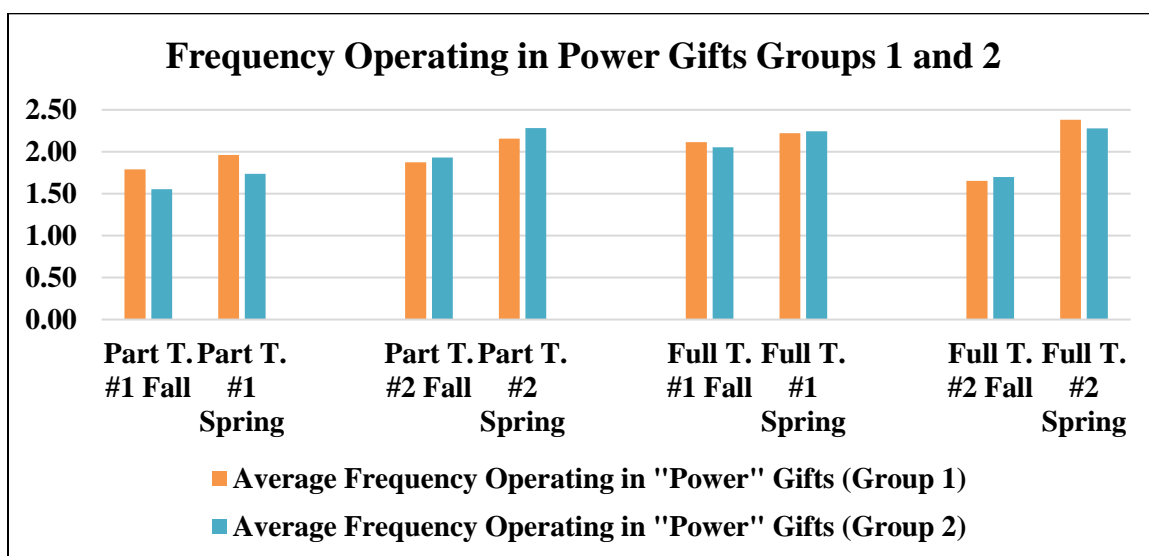


Figure 31 – Frequency of Operating in the Power Gifts of the Spirit

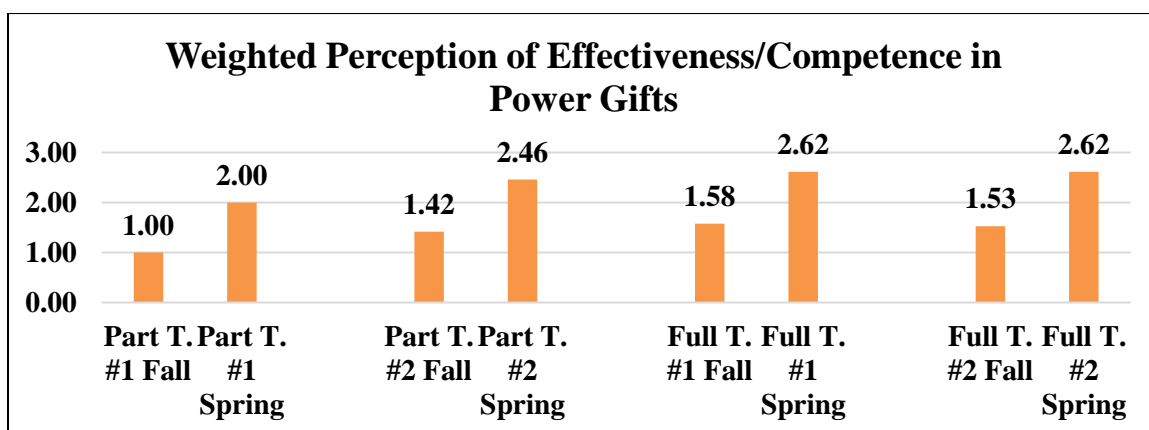


Figure 32 – Perception of Effectiveness and Competency in Power Gifts



In terms of our findings, we found that of the areas studied, the sense of proficiency in the powered gifts of the spirit was fifth and significantly below those areas of healing, intimacy and identity and prophetic ministry. A chart appears later in this chapter which rank all of the nine studied areas in terms of net competency in terms of their overall averages.

In this Kingdom practice, we found that the beliefs and experience with a baptism in the power of the Holy Spirit were the highest of the ratings in this particular Kingdom practice. As would be expected, we also found that prophecy was the highest rated of the power gifts of the spirit. Surprisingly we found that the gift of faith and discernment of spirit came in second and third. Following this were words of knowledge, dreams and visions, healings, and last of all laying on of hands with visible effect. Of interest to us we found that there was limited change between fall and spring survey results in two of the schools, indicating that these schools do not make a major emphasis on training their students in operating in all the gifts of the Holy Spirit.

In terms of effectiveness, only one of the schools studied had fairly low scores. The others were reasonably comparable in terms of net competency in spiritual gifts. When comparing those three (the two benchmark full-time schools and part-time school #2), we found that 60% of the students in those three schools answered that they felt competent or very competent in the use of the power gifts of the Holy Spirit. When measuring change, we found a significant increase in the sense of effectiveness and competence in the power gifts two of the four schools.

In terms of our thesis of whether part-time schools can equate the degree of competency and change compared with those of full-time schools, we found that part-time school number two compared similarly to that of the two benchmark full-time schools, actually slightly exceeding both. Once again, we seem to be confirming that a part-time school, if effectively taught and managed, can have similar outcomes to that of full-time schools. The following chart illustrates this conclusion.

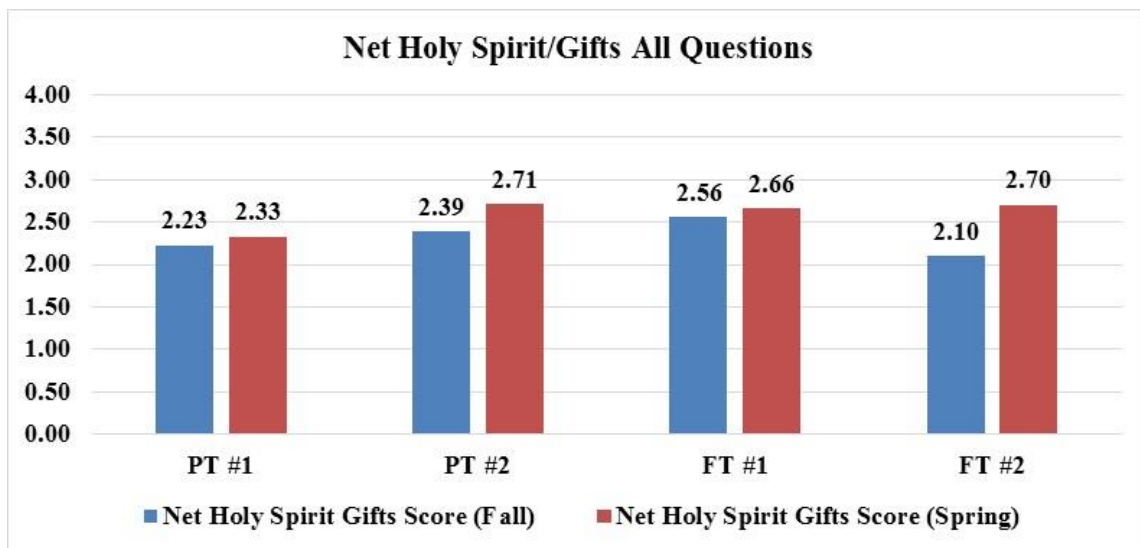


Figure 33 – Holy Spirit and Gifts: Composite Average Score, All Questions

### **The Ministry of Evangelism**

We asked about a student sense of competence sharing their faith, as well as if they were looking for opportunities to talk about Jesus on a regular basis. We asked if they felt their lifestyle was evangelistically oriented and if they felt confident God would show up with power when they shared their faith. We also asked about their views about their ability and confidence in impacting their spheres of influence at the job and in stepping past political correctness to move into societal and city transformation. On the

Evangelism and Kingdom Extension - Weighted Measures for Comparison Purposes													
Data Point #	1	2	3	4	5	6	7	8	9	10	11	12	
	<b>School</b> (Key: PT #1 = Blue, PT #2 = Red, FT #1 = Green, FT #2 = Purple)												
	<b>Equipped:</b> I feel equipped and confident to share about my faith in Jesus.												
	<b>Frequency:</b> I look for opportunities <u>weekly</u> to engage people in a conversation about Jesus or minister the Kingdom.												
	<b>Lifestyle:</b> I have a lifestyle that is evangelistically oriented.												
	<b>Evangelism Confidence:</b> I am confident that God will show up in power when I share my faith.												
	<b>Marketplace Confidence:</b> I am confident that God has called me to make a difference spiritually in my spheres of influence.												
	<b>Confidence:</b> I am comfortable stepping past politically correct boundaries to minister the Kingdom or share my faith.												
	<b>Leaking:</b> I have the ability to set fires and create passion for Jesus in the hearts of others.												
	<b>Leaking:</b> I am living with a sense of personal revival.												
	<b>Marketplace Effectiveness:</b> I have seen the spiritual atmosphere change at my workplace as I have sought to release the Kingdom.												
	<b>Leaking:</b> I feel full of faith and fresh revelation from God and cannot wait to share it with other people.												
	<b>Leaking:</b> I am confident that I am going to be a world-changer.												
	<b>Marketplace:</b> Sense of ability to live a Kingdom lifestyle with impact in job and spheres of influence?												
	<b>Summary</b>												
	<b>Total School Score All Questions</b>												
	<b>Average Score</b>												
PT #1 Fall	2.62	1.38	0.31	1.85	3.38	2.15	0.92	1.85	1.08	2.00	2.46	2.54	22.54
PT #1 Spring	2.46	1.54	0.77	2.00	3.54	2.46	1.23	2.31	2.15	1.85	2.77	2.69	25.77
PT #2 Fall	1.74	1.30	0.70	1.48	3.22	1.91	1.83	2.35	2.35	1.22	2.52	2.70	23.30
PT #2 Spring	2.61	1.30	0.87	2.00	3.74	2.00	2.61	3.30	2.78	2.09	3.13	3.04	29.48
FT #1 Fall	2.77	2.15	1.08	2.31	3.46	2.46	2.31	3.00	2.15	2.77	3.31	2.69	30.46
FT #1 Spring	2.85	2.38	1.23	2.62	3.69	2.46	2.92	3.00	2.38	2.69	3.08	2.69	32.00
FT #2 Fall	1.58	0.08	0.40	1.18	3.15	0.74	1.68	1.76	0.73	1.08	2.59	2.24	17.20
FT #2 Spring	2.83	1.11	0.52	2.37	3.53	1.78	2.80	2.94	1.65	2.44	3.34	2.74	28.06
PT #1 Fall	0.80	1.60	1.20	0.80	2.00	0.00	0.40	2.00	0.80	0.80	2.00	1.60	14.00
PT #1 Spring	1.00	0.33	1.67	0.33	3.33	0.33	2.00	0.33	0.33	0.67	1.33	2.00	13.67
	NOTE: FT #3 Not included in Total Scores or Averages												
Total Score	21.25	13.19	8.74	16.93	33.05	16.31	18.70	22.83	16.41	17.60	26.54	24.94	
Average Score	2.43	1.41	0.73	1.97	3.46	2.00	2.04	2.56	1.91	2.02	2.90	2.67	
	Highest School Score Highlighted in Bright Yellow												
	Second School Score Highlighted in Pale Yellow												
	School Scores												
	Avg. Spring												
	2.40												

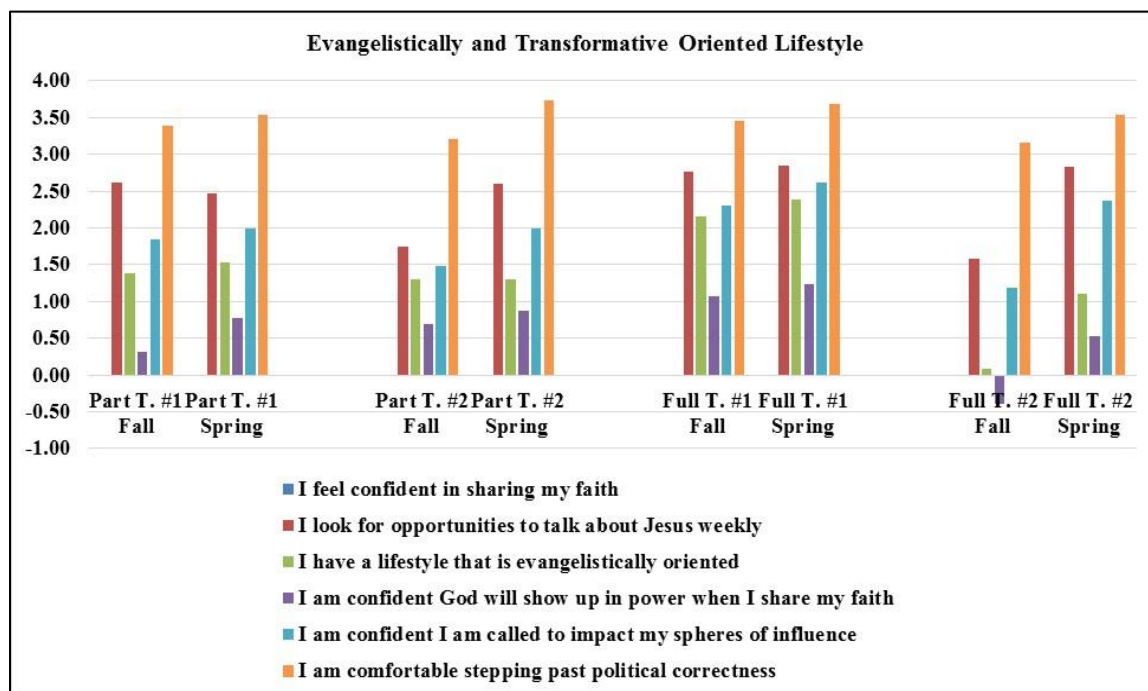


Figure 34 – Data on Evangelistically Oriented Lifestyle

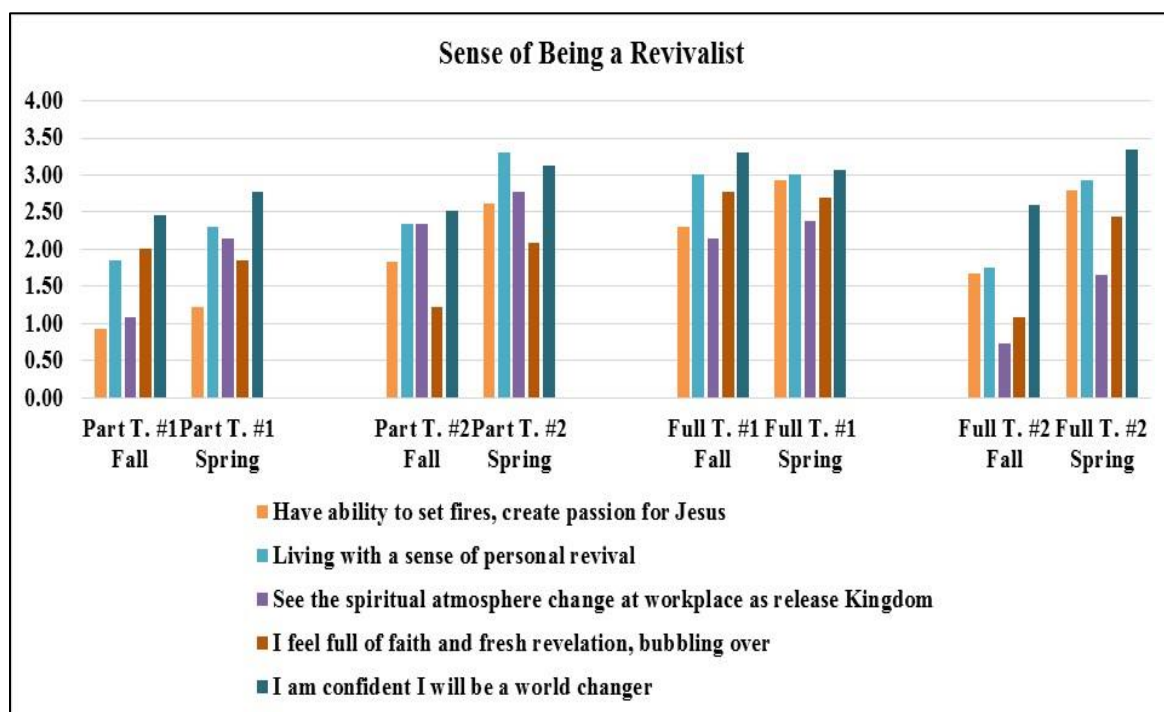


Figure 35 – Sense of Being a Revivalist

In terms of the overall impact of change and sense of competency, we found that the student's sense of proficiency in the area of evangelism and marketplace impact was significantly lower than that of physical healing and prophetic ministry, but it was above deliverance and inner healing. Overall, we found that students expressed a significant degree of hesitancy in sharing their faith and that it was not fully incorporated into their lifestyle. We also found that their confidence in sharing their faith with God showing up in power was not as strong as we expected it to be.

In terms of the transformational influence, we found that a number of students had a stance of seeing themselves as a revivalist and a focused on releasing the Kingdom lifestyle at their jobs and various spheres of influence. Students were more confident in God using them to shift the atmosphere in the marketplace than their effectiveness in sharing their faith.

A suggestion we would have for schools of supernatural ministry to improve evangelistic scores is to link the power of God more directly to their evangelistic activities, not only in the ministry of prophecy on the streets but that of words of knowledge, interpreting dreams, and exercising other power gifts of the Spirit.

In terms of our thesis, we found that full-time school #1 had the highest degree of proficiency in competence in the area of evangelism. One of the part-time schools (part-time school #2) had comparable change and scores and scored higher than the other benchmark full-time school. We can therefore conclude that a part-time school can achieve similar results to that of full-time schools in the area of evangelism and marketplace ministry.

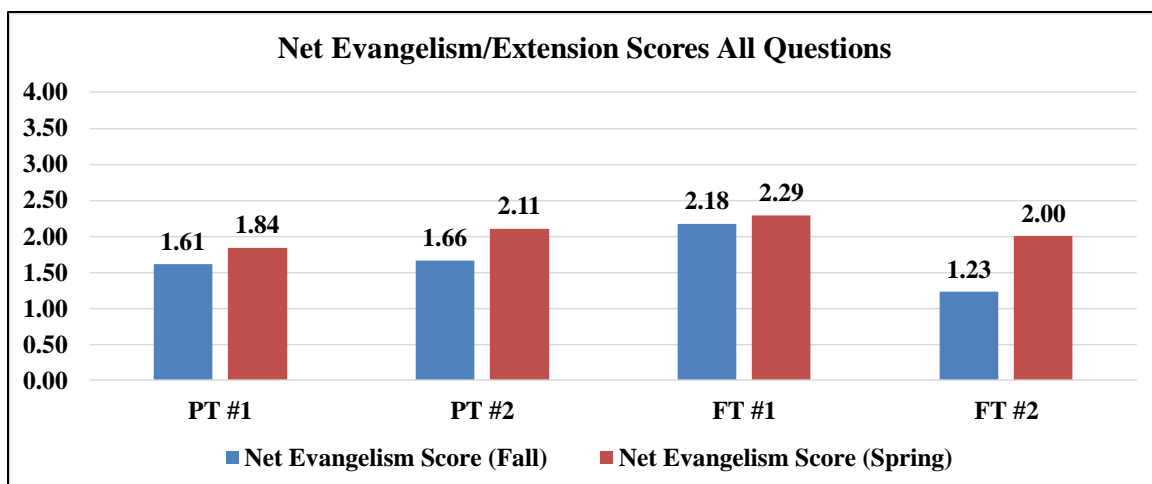


Figure 36 – Evangelism: Composite Average Score, All Questions

### **Deliverance and Inner Healing**

As we begin discussion of this area of the questionnaire, we wish to indicate that we discovered a significant misperception in the area of deliverance ministry through one-on-one interviews in the focus group discussions. Most of the students heard on the questionnaire that we were talking about full-on manifestation-type deliverance scenarios, rather than the simple breaking of lies dealing with spirits of fear or the religious/performance spirits that are so often addressed in these kinds of schools. We also asked relatively few questions in this area as we knew that this was not a major emphasis for the schools of ministry that we studied.

Deliverance questions focused on whether a student knew what to do and had successfully participated in times where they have seen a demon cast out. We also asked about their sense of competency in this ministry. We asked about a student's confidence in casting out a demon, as well as whether demons must obey their authoritative commands. We asked similar questions of inner healing.

Table 15 – Data Chart: Deliverance/Inner Healing, All Questions

<b>Deliverance and Inner Healing - Weighted Measures for Comparison Purposes</b>												
<b>Data Point #</b>	1	2	3	4	5	6	7	8	9	10	11	
<b>School (Key: PT #1 = Blue, PT #2 = Red, FT #1 = Green, FT #2 = Purple)</b>												
<b>PT #1 Fall</b>	1.11	2.83	0.33	0.50	2.33	1.60	2.67	0.17	0.33	1.00	1.80	14.68
<b>PT #1 Spring</b>	1.00	3.33	1.00	1.83	2.50	2.00	3.33	1.50	1.67	1.17	2.33	21.67
<b>PT #2 Fall</b>	1.39	3.22	1.39	1.30	2.70	2.21	3.57	1.13	1.04	1.48	2.43	21.86
<b>PT #2 Spring</b>	1.33	3.39	1.65	1.39	2.78	2.37	3.65	2.17	2.35	0.52	2.57	24.18
<b>FT #1 Fall</b>	1.44	3.36	1.84	2.24	3.04	2.40	3.28	1.68	1.04	1.60	2.61	24.53
<b>FT #1 Spring</b>	1.38	3.68	2.48	2.72	3.76	2.61	3.44	2.00	2.40	1.60	2.77	28.84
<b>FT #2 Fall</b>	0.85	2.43	0.02	0.27	2.12	1.69	2.66	0.66	0.59	0.33	2.18	13.81
<b>FT #2 Spring</b>	0.89	3.49	1.52	1.60	3.02	2.21	3.69	2.12	1.95	1.59	2.85	24.93
<b>PT #1 Fall</b>	1.33	3.20	0.80	0.80	2.40	2.08	3.60	1.20	1.20	1.60	2.32	20.53
<b>PT #1 Spring</b>	1.33	3.33	1.00	1.33	2.33	2.20	3.33	2.00	2.67	1.67	2.60	23.80
<b>NOTE: FT #3 Not included in Total Scores or Averages</b>												<b>School Scores</b>
<b>Total Score</b>	12.05	32.28	12.04	14.00	26.99	21.36	33.22	14.63	15.23	12.56	24.47	<b>Avg. Spring</b>
<b>Average Score</b>	1.17	3.22	1.28	1.48	2.78	2.14	3.29	1.43	1.42	1.16	2.44	<b>2.26</b>
<b>Highest School Score Highlighted in Bright Yellow</b>												<b>Second School Score Highlighted in Pale Yellow</b>

**School (Key: PT #1 = Blue, PT #2 = Red, FT #1 = Green, FT #2 = Purple)**

**Deliverance: Frequency** of involmnet in casting out a demon.

**Deliverance: Skill** - Knowing what to do in order to cast out a demon

**Deliverance: Confidence - I am confident praying for a demon to be cast out.**

**Deliverance:** If I were to encounter someone who has a demon, I am confident of my authority & know what to do.

**Deliverance:** I know my authority in Christ & that demons will obey what I command them to do in His name.

**Deliverance: Effectiveness** - Sense of effectiveness

**Inner Healing: Skill** - Knowing what to do in order to minister inner healing

**Inner Healing:** I feel confident that I can minister inner healing and deal with any cloaking or presenting spirits.

**Inner Healing:** I am know how to identify mother/father wounds and see them forgiven and the effects broken off.

**Inner Healing:** I know how to identify and break word curses and generational iniquity.

**Inner Healing:** Sense of effectiveness in Inner Healing

### Summary

**Total School Score All Questions**

**Average Score**

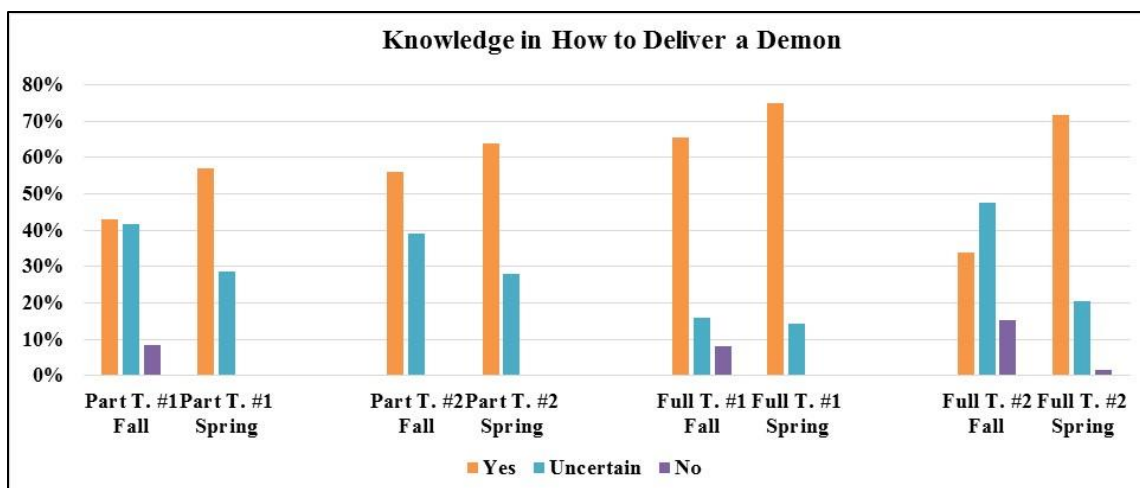


Figure 37 – Knowledge in How to Deliver a Demon

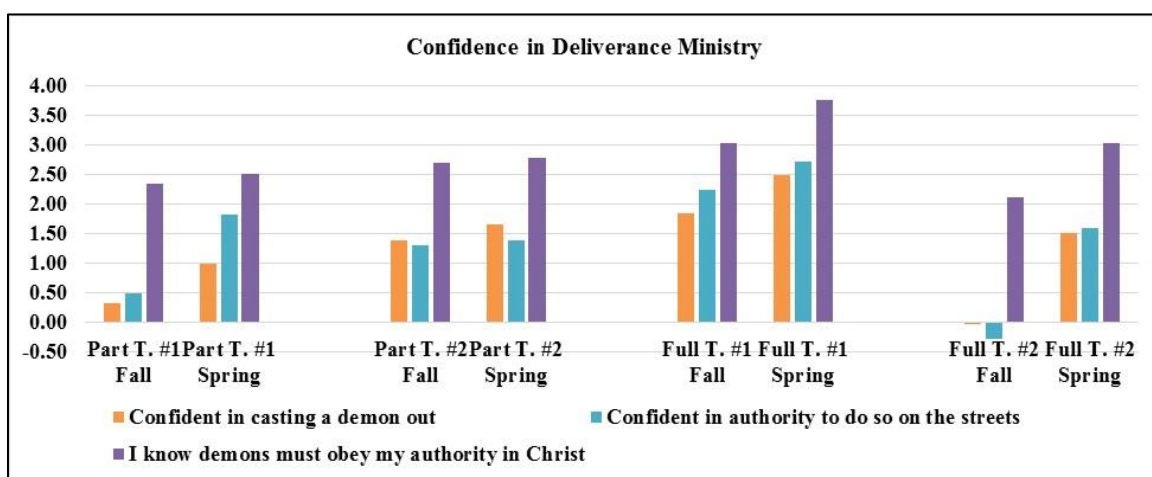


Figure 38 – Confidence in Deliverance Ministry

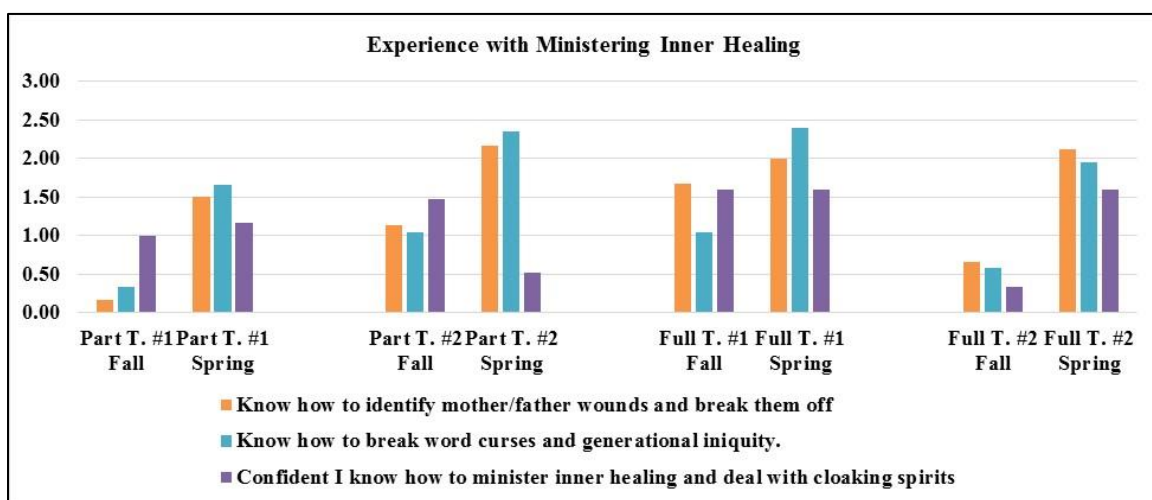


Figure 39 – Confidence in Inner Healing Ministry



We found that 35% of the students across all schools had never seen a demon cast out and another 40% had only seen it between one and five times. However, on the more encouraging side, we found that approximately 78% of the students knew what to do in order to cast out a demon. We found that the scores here were very low compared to the other Kingdom ministry practices on the questionnaire. Again, this may have to do with the fact that many students are not in context where deliverance ministry is needed.

We also asked about the experience of ministering inner healing where it dealt with cloaking spirits, breaking off word curses and generational iniquity or mother and father wounds. We also found in this area that scores were extremely low compared to those of other ministry practices. For example, on the other two, we found that their confidence in ministering deliverance at all schools was roughly under 2.0, with the exception of full-time school #1, which has an emphasis on deliverance in its curriculum. Surprisingly, we found that students had very little understanding in how to deal with generational iniquity and presenting spirits in an inner healing scenario. The average score was 1.75.

In terms of our thesis, part-time school #2 had similar overall competency scores to full-time school #2, but lower change and improvement scores. At best, we could say that the thesis is validated to some degree. A chart of the combined average of the inner healing and deliverance scores follows as does a chart highlighted the results of several key questions.

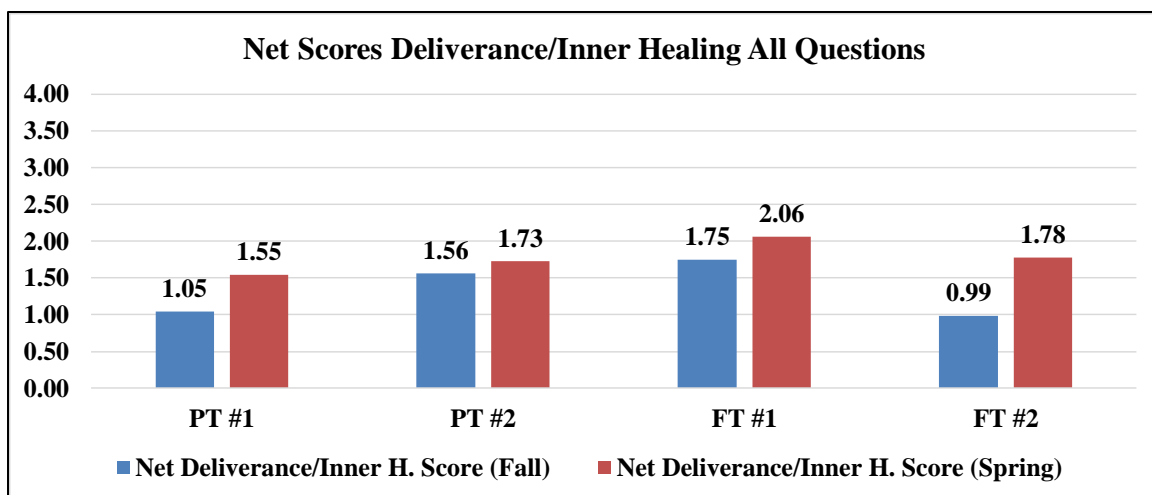


Figure 40 – Deliverance/Inner Healing: Composite Average Score

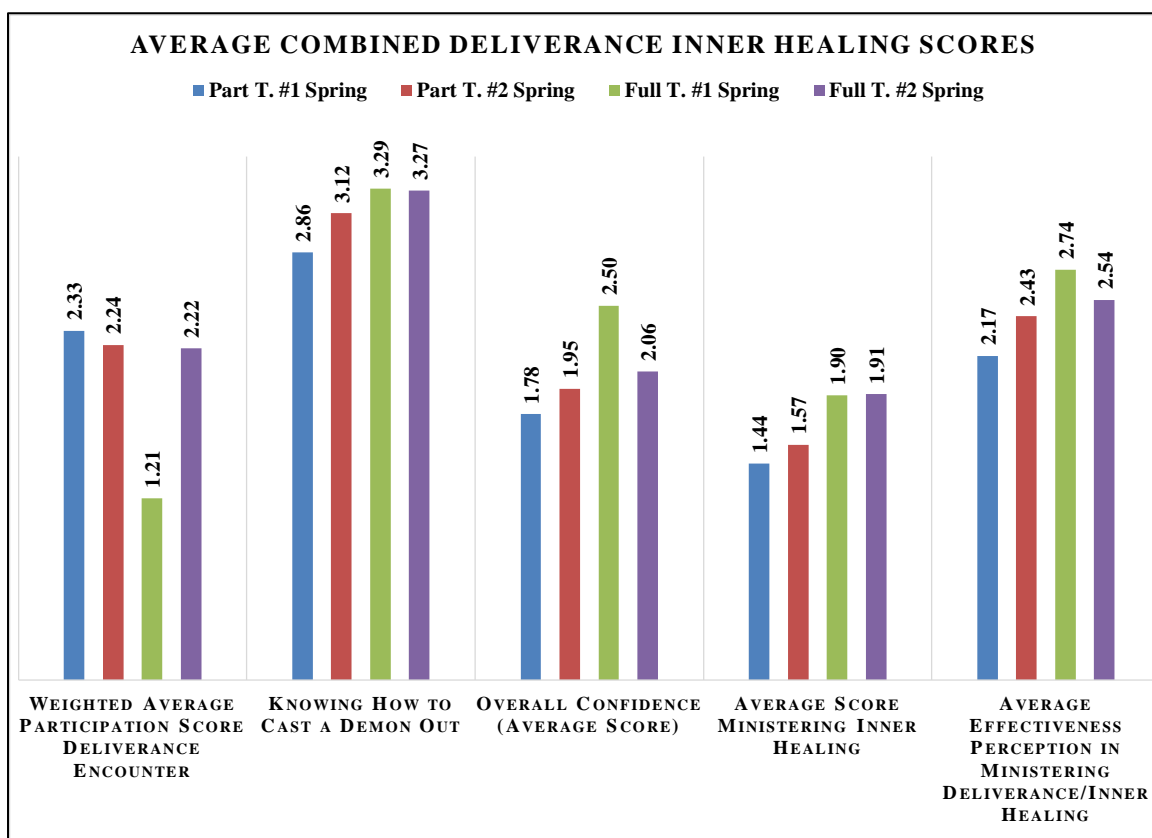


Figure 41 – Deliverance/Inner Healing: Composite Average Score



## Conclusion, Reflections and Hypothesis Validation

### *Similarity of Part-Time Schools Effectiveness and Change to the Benchmark Full Schools*

The hypothesis asked whether a part-time school could have similar effectiveness and patterns of transformation to that of the two benchmark full-time schools. We will look at hypothesis validation in two ways – competency and net change. First, we have the net final competency scores (effectiveness) of the schools across all of the 112 measurable questions in nine studied areas. You will see on the following data chart that the total competency for one of the part-time schools in various areas is in a comparable range to that of the two benchmark full-time schools. The non-benchmark full time school that participated in the project is represented on the table so they can see where they land in the overall picture, yet they are not included in the comparison discussion of part-time schools to the benchmark full time schools. The high score for each category is highlighted in yellow. Based on simple competency alone, it would appear that the hypothesis that a part-time school can achieve similar effectiveness and a similar pattern of transformation is validated.

Table 17 – Spring Competence Scores All Schools, All Questions

<b>Spring Scores (Measures Overall Competency)</b>					
	<b>PT. #1</b>	<b>PT. #2</b>	<b>FT. #1</b>	<b>FT. #2</b>	<b>FT. #3</b>
Perceived Personal Transformation	31.43	32.37	31.22	31.78	26.17
Perceived Proficiency in Physical Healing	34.93	37.47	41.58	39.26	26.33
Perceived Proficiency in Prophetic Ministry	32.09	38.62	37.51	40.21	28.37
Perceived Proficiency in Intimacy, Identity	36.03	43.38	43.38	42.07	27.07
Perceived Proficiency in Mindsets, Heart He	40.31	48.48	48.23	48.25	29.33
Perceived Proficiency in Power Gifts of Spir	37.77	44.00	44.35	44.74	32.33
Perceived Proficiency in Evangelism/Market	25.77	29.48	32.00	28.06	13.67
Perceived Proficiency in Deliverance/Inner I	21.67	24.18	28.84	24.93	23.80
Total Weighted Scoring Spring Semester AL	259.99	297.98	307.11	299.30	207.07
Average per Question Score	2.32	2.66	2.74	2.67	1.85

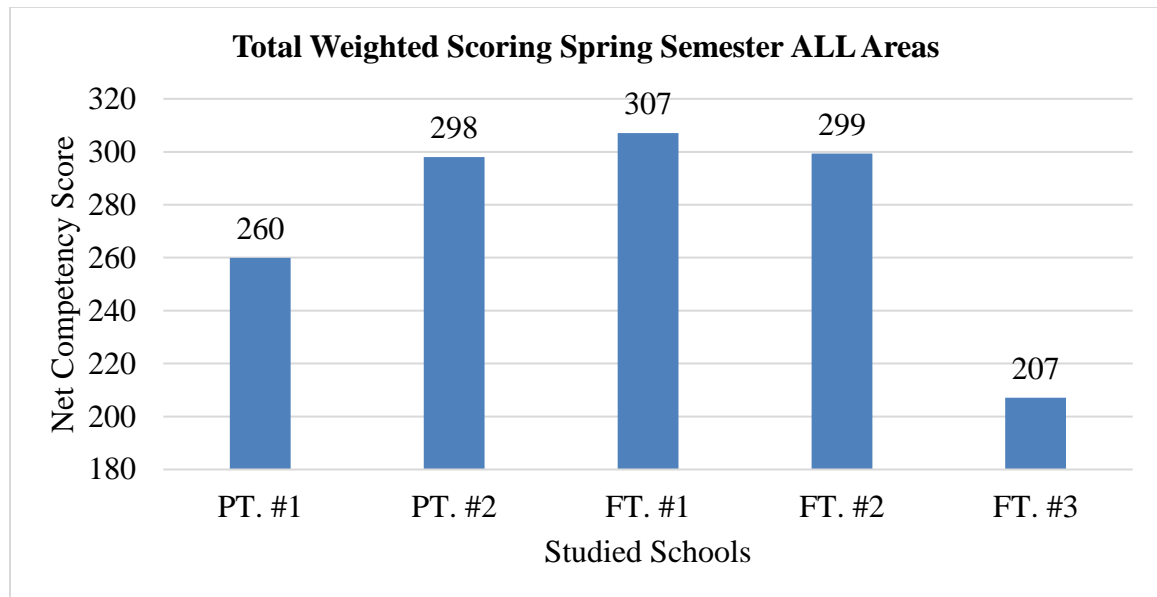


Figure 42 – Bar Chart Net Competency All Measures, Spring Semester

The second methodology was to look at the degree of change between fall and spring questionnaires at each of the schools. However, we wish to indicate that change is merely an indicator of various factors. Some schools have students that come in with relatively low scores to start with, but experience vast change during the period of the school practicum. However, the schools effecting great change in their students may or may not end up with a comparable net competency at the end of the period compared with other schools. For example, one school may have students coming in with a proficiency rated at 1.0 which would move to a score of 1.5 for a 50% increase over the school period. However, another school may have students come in at competency at 2.75 moving to 3.0, only a 9% gain, but that school has twice the degree of competency overall. For this reason, the following analysis is simply meant to examine the degree of change schools are experiencing with their students. It is assumed if schools are creating transformation, some change should be seen in each school.

As you will see in the following bar chart, all schools are seeing significant transformation, netting across all quantitative scores over 112 questions. It should be noted these do not include perceptions of change in the above chart, but only those actually measurable from fall to spring.

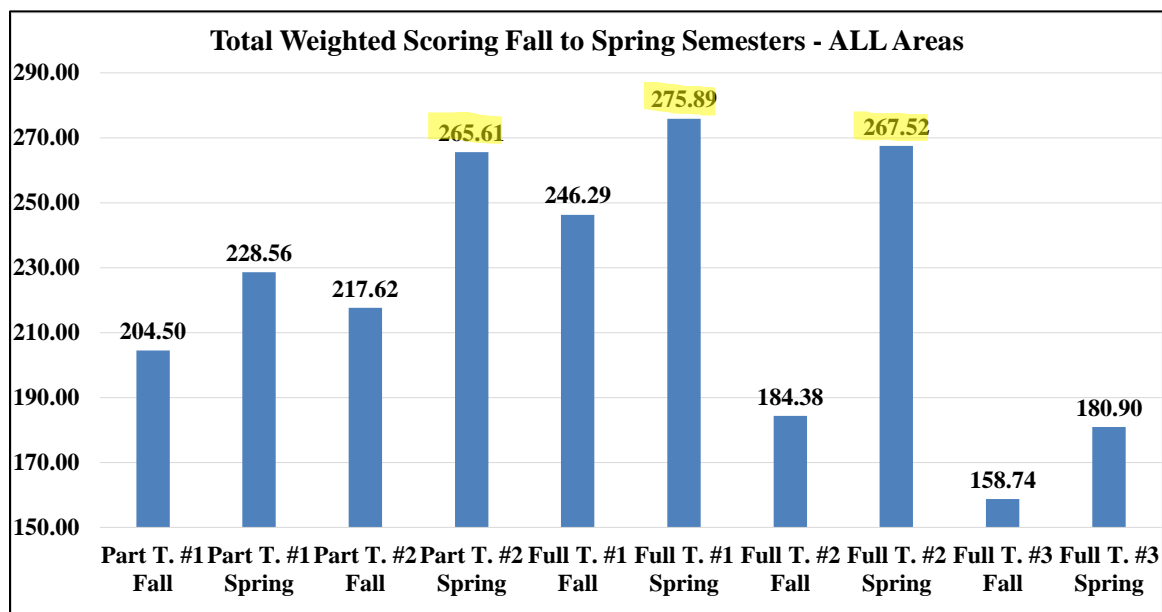


Figure 43 – Overall Change Across 112 Measurable Data Points (Nine Areas)

All schools show change, and significant change. Clearly full-time school number two is experiencing the greatest change in term of incoming to outgoing transformation shift. Part-time school number two has the second greatest level of change. Patterns of transformation look similar across the schools, although the end-result in competency differs. The three school spring scores highlighted in yellow, we would consider having similar overall net competencies with full-time school number one being the highest.

This same data appears in a data table below with t-test ratings laid over the data. Those in green indicate there is a 95% chance that the school has effected change in this area and that it is not due to student excitement or random chance. You will see one shaded light green area for full-time school number one that the t-test did not indicate the

95% of confidence in the intimacy and identity area. However, qualitative data suggest otherwise. Student raved about their identity change in interviews and focus group discussions. They came in at a high competency measure in the fall, perhaps due to the fact that this school had already begun identity teaching by the time that the fall survey was administered. Based on this qualitative data we have swing this into the verifiable change category.

Table 18 – Data Chart: Change Across 112 Measures with T-test Overlay

Change Scores (Measures Fall to Spring Change)	PT. #1	PT. #2	FT. #1	FT. #2	FT. #3
Perceived Change in Physical Healing	2.17	2.44	6.76	10.72	8.50
Perceived Change in Prophetic Ministry	9.61	8.07	9.44	14.52	4.67
Perceived Change Identity, Intimacy, Mindsets	1.11	23.31	6.12	25.86	8.40
Perceived Change in Power Gifts of Spirit	1.23	5.67	1.73	10.23	4.67
Perceived Change in Evangelism/Marketplace	3.23	6.17	1.54	10.86	-0.33
Perceived Change in Deliverance/Inner Healing	6.99	2.32	4.31	11.11	3.27
Total Weighted Scoring Spring Semester ALL Areas	24.34	47.99	29.90	83.30	29.17

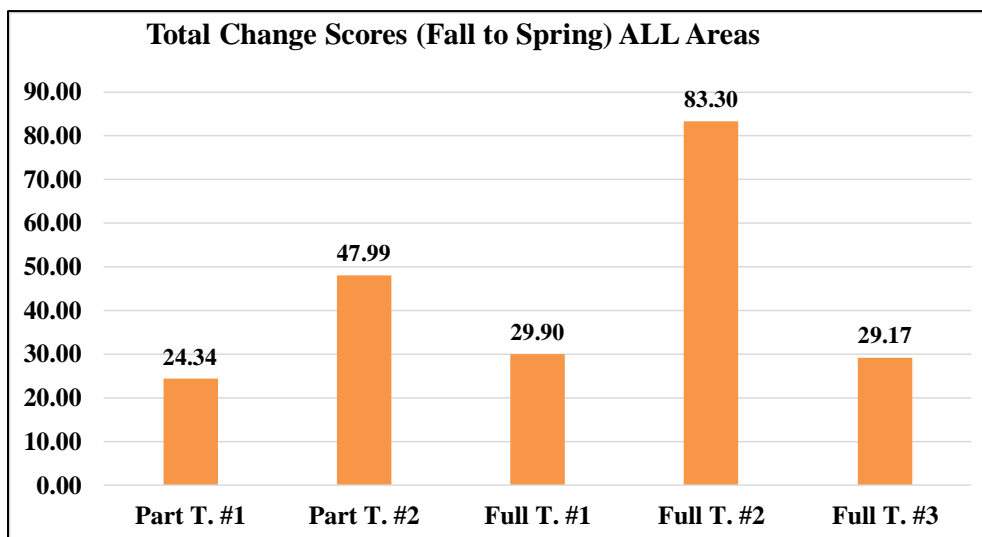


Figure 45 – Bar Chart: Net Change Fall to Spring by School, All Areas

It should be noted that part-time school number one offers significantly different hours to its students than part-time school number two. Part-time school number two has ten hours a week, while that of part-time school number one has four hours. What we can

conclude by looking at this chart is that if a part-time school has ten hours a week compared to the twenty-six at the full-time schools, and comparable activation, outreach, and book readings to that of the full-time schools, that a part-time school can approximately match the equivalent kind of transformation and net competency as the benchmark full-time schools in the measured core Kingdom ministry areas.

### *Reflections and Summary*

This project began with a personal passion and interest in supernatural schools of ministry. As I discussed in Chapter One, I have always been interested in discipling, training, and equipping the next generations in the things of the Kingdom of God. My interest also began with the conviction that Kingdom transformation should be occurring in the local church with people in their jobs and normal spheres of influence, without needing to leave home to go to one of the two benchmark national schools of supernatural ministry.

My research question was twofold: 1) How are students at supernatural schools of ministry changed and what are the factors creating that change, and 2) Can a part-time school accomplish the same level of change and/or competency outcomes to those of the two benchmark full-time schools of supernatural ministry while still living at home and retaining the job and influence they have in their setting?" The hypothesis stated that "similar transformation patterns and competency measures are possible." We believe validation of the hypothesis was seen.

At a personal level, I wonder at the conclusion of the project about the relative importance of this kind of training paradigm for the forthcoming revival in America. It



seems crucial in this hour that the church at large is effectively equipping, training, and mobilizing its members into ministry according to the Kingdom paradigm modeled and taught by Jesus Christ. We discussed in Chapter One how traditional church discipleship programs, Sunday school hours, and even seminary and bible college training fall somewhat short of affecting the kind of change that is needed in the world today. My hope was that this project would lead to some understanding about how the church equips revivalists for a future generation so that they actually become the laborers in the harvest and leaders that effectively are used by God to stir up revival to save America.

Several areas could have been studied in this regard. Some churches are moving to missional community Kingdom group training models.<sup>25</sup> These churches are attempting to train people over a longer period Kingdom paradigms and practices in a supernatural context with all of their church members. Studying this paradigm would have been a doctoral study in itself. Other models are group-centered discipleship programs, and of course the model which I did choose to study; that of supernatural schools of ministry.

I incorporated into my phase one field study research the visiting of four different schools of supernatural ministry and the Converge Conference (a gathering of 35+ schools of supernatural ministry). I interviewed school directors and students that either were attending or had already attended these schools. I found many of the factors that I learned through my biblical studies (presented in Chapter Two) and the theological

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<sup>25</sup> Certain churches, such as The Rock Tribe based in Laramie, WY (<http://www.rocktribe.com>) or Everyday Church based in Pismo Beach, CA (<http://www.everydaychurch.com>) are pursuing Kingdom missional community groups to instill similar Kingdom practices in their members and a similar transformational paradigm over time in a normal kind of small group ministry. I believe this model also is vital to the church embracing the mandate to train and release Kingdom disciples, but it does so in a less intensive and more long-term process.

foundations (discussed in Chapter Three) already in operation at these schools. I was greatly encouraged to find when I spoke with the school directors that the schools have a strong handle, both through experience and biblical study, on the factors that actually lead to genuine long-lasting transformation in the lives of individuals.

For example, rather than giving out information, or offering simple how-to training in Kingdom practices, each of these schools focus on process, internal change, and identity mindsets as a pre-cursor to practical activation. Further, each of the directors understood the dynamics that we learned about transformative education, namely that change is best accomplished when there is a crisis in one's old paradigm - old ways of thinking - old ways of living life - so that when students experience this crisis they come to the end of themselves and are ready to abandon old ways of thinking and old ways of doing things and embrace an entirely new paradigm. The school directors were also aware that the Holy Spirit actually creates this crisis in the course of the school year(s) for each of the students. As leaders, they are sensitive and attentive to this process as they design curriculum and as they steward the school week by week. Qualified leaders are trained to walk students through the change as they reach this crisis, abandon old practices, and begin to embrace the new.

I also found that these schools understood the principles that were involved in training the Word of God, especially in the passage I studied in the Old Testament in Deuteronomy chapter six. They understood the importance of spiritual parents instilling the truth and the foundation of the Word of God in each of the students. All of the schools spend a great deal of time in the Scriptures and in training both Old and New Testament concepts. Interestingly, the students did not recognize, either in their open-

ended responses in the surveys or interview responses, the great value of the Word of God. However, in the qualitative prompted questions measuring overall change on our questionnaire, it was noted as the second most changed item in the students' lives. We believe that this foundation in the Scripture adds to the core truths also discovered in our research that change in one's identity understanding and intimacy with God lead to greater confidence and proficiency in the core practices of the Kingdom of God.

In terms of methodology, I was satisfied by having both a pre- and post-period survey of the students. I discovered the great importance in keeping the questionnaires short enough to have all of the students complete the entire questionnaire. We had approximately 3% drop out by only partially completing the survey. In addition, I also understood the importance of matching the pre-implementation questionnaire responses to post-implementation questionnaire responses, student by student, and question by question; so that it was an exact correspondence.

I was satisfied with the 50% plus response rate in the fall and the 23% overall response of usable fall to spring questionnaires. In retrospect, however, I would probably have opted for a slightly shorter survey in an attempt to get a higher response rate. Response rates at all schools to the fall pre-implementation questionnaire was between 50% to 75% of the student base, but once non- or partial respondents were eliminated for the spring survey, another sifting of 50% responses lowered the overall responses to between 20-25% of the student base per school. Yet, given that the survey was optional, these are decent rates.

I was satisfied that the surveys were deep and yielded a lot of information. Since this was groundbreaking research, done for the first time in the area of supernatural

schools of ministry, I was content with the amount of data we obtained in order to establish benchmarks. If ever done in the future, a shorter survey might provide a greater response rate, as would working more closely with the school directors to encourage their students to complete the questionnaires. Since it proved not to be a focus at most of the schools, we would perhaps eliminate the question lines in the area of deliverance and inner healing. We would also streamline the questions to have more consistently weighted output results and perhaps choose a survey software that could do student for student matches between the pre- and post-implementation questionnaires. This would vastly simplify the data analysis.

We would also include more part-time schools of supernatural ministry if this were ever done again. We believe that in order to fully test hypothesis, many more would have been necessary. The challenge we had in conducting this research was while twelve different part-time schools of supernatural ministry were contacted, only two actually were able to participate in the project. There were various reasons for this. Should this study be done at a future time, we would take greater care to work in the year prior to doing research to line up at least six to eight part-time schools. We would also include a minimum of twenty-five respondents to each of the questionnaires. We would also ask for greater buy-in in the school directors to ensure that they are encouraging their students to fill out the questionnaires.

### *Hypothesis Validation*

The problem statement explored whether part-time schools of supernatural ministry could facilitate practical transformation in the areas of divine healing, prophecy,

deliverance, and evangelism compared to similarly focused full-time schools. The hypothesis was that if the part-time schools included teaching on identity in Christ, the present ministry of the Holy Spirit, time in God's presence, impartation, group mentoring, and practical activation, they could facilitate transformation comparable to full time schools. We expected that the hypothesis would be validated. As the study progressed, given the low results of a new and smaller full-time school (full-time school #3), we narrowed the research question to only measure part-time schools to that of the two benchmark full-time schools, GSSM and BSSM.

A second research questions asked how students are presently being changed at supernatural school and what are the factors behind those changes. We did not include this in the original hypothesis for the sake of keeping the abstract wording under 100 words. Some of the most valuable information we learned came from open-ended survey, interview and focus group questions around this subject.

The core findings of this mixed-methods, qualitative and phenomenological study potentially proved our thesis. We say potentially because there were only two part-time school studied. One of them, CSKM based in Colorado, did achieve change results and net end-of session competency results comparable to the two benchmark full time schools of supernatural ministry. The other part-time school showed similar patterns in transformation but less in terms of net competency. A third smaller full-time school, even though 33% of their students completed both questionnaires had too few respondents and low enough scores to draw meaningful comparisons. We examined over a 112 question data points to validate this hypothesis.

Using an identical 0 to 4 data weighting overlays on each of the 112 data points, the following chart totals the score rounded to the nearest whole number across the five schools studied. The net total score is a post-implementation and measures overall competency as each of the questions pointed to either beliefs, behaviors, effectiveness, confidence or other factors that were set as objectives or deemed essential for a fully-functioning Kingdom disciple. The net score does not sum individual student scores, but rather the average score for each of the 112 data points across all respondents at each school. This allows for direct comparison. The net change score measures fall to spring changes based on where the students came into their schooling. Some came in with greater competency in the studied areas than others. Since the final outcome is the most important, perhaps the most significant measure is the net competency.

Table 19 – Summary Net Competency Data to Validate the Hypothesis

<b>Sum Spring Semester ALL Areas</b>	<b>Score</b>	<b>Notes</b>
<b>Full-Time School #1</b>	<b>307</b>	Since PT #2 is statistically identical to FT#2 and close to FT#1, we conclude that a part-time school can obtain similar transformative competency as a full-time school.
<b>Full-Time School #2</b>	<b>299</b>	
<b>Part-Time School #2</b>	<b>298</b>	
<b>Part-Time School #1</b>	<b>260</b>	
<b>Full-Time School #3</b>	<b>207</b>	
<b>Sum Change Fall to Spring All</b>	<b>Score</b>	<b>Notes</b>
<b>Full-Time School #2</b>	<b>83</b>	Since PT #2 ranks second behind FT#1 and significantly above FT#1, we conclude that a part-time school can obtain similar transformative change as a full-time school.
<b>Part-Time School #2</b>	<b>48</b>	
<b>Full-Time School #1</b>	<b>30</b>	
<b>Full-Time School #3</b>	<b>29</b>	
<b>Part-Time School #1</b>	<b>24</b>	

In conclusion, the data supports a validation of the hypothesis: a part-time school of supernatural ministry can achieve similar transformative change and net competency in select Kingdom ministry practices as the benchmark full time schools. If we had additional part-time schools achieving the same, we would have greater confidence in asserting this conclusion.

The research also discovered valuable information through the open-ended portions of the questionnaires, interviews and focus groups as to how students were changed during their course of study at these schools and why. This was our second research question. These insights form valuable insights for others hoping to launch successful schools of supernatural ministry.

By way of summary, what follows are the greatest ways students changed as shown in the following charts. Some of these are extracted from the first section of the spring survey and interviews outside the strict set of the last nine major Kingdom practices areas we documented carefully. Interviews and open-ended questions helped us understand what each of these meant to the student and the qualitative ranking matched in a virtual one for one comparison with the quantitative.

Victorious mindsets are the understanding that God is good, I am loved, I am powerful, and I have significance. Understanding of identity in Christ involved understanding one sonship, authority, and the status of being a loved son or daughter. It results in confidence, boldness, and authority. It also breaks performance and comparison, allowing the student to walk in full rest and joy. Heart health meant the student gained freedom from shame, an orphan spirit, insecurity, fear and other inner issues of the heart that limit potential. Marketplace transformation is defined by understanding the student can shift atmospheres, disciple people in secular realms in Kingdom ways and leak Christ from overflow as a revivalist in multiple outside the church spheres of influence, not just leading people to Christ. Evangelism also included passion for the harvest, compassion for others Here is the summary chart, sorted high to

low with high scores highlighted. These represent the top twelve ways students changed across the four main schools:

Table 20 – Summary Chart: Twelve Greatest Ways Students Changed

<b>Top Twelve Areas of Proficiency Across all 120 Quantitatively Measured Factors</b>						
<b>Competancy Scores</b>	<b>Average</b>	<b>PT. #1</b>	<b>PT. #2</b>	<b>FT. #1</b>	<b>FT. #2</b>	<b>FT. #3</b>
Perceived Proficiency in Victorious Mindsets	3.04	2.81	3.18	3.16	3.01	2.08
Perceived Proficiency in Identity in Christ	2.87	2.45	3.00	3.02	2.99	1.97
Perceived Proficiency in Understanding Father's Love	2.85	2.57	3.12	2.89	2.83	3.00
Perceived Proficiency in Physical Healing	2.74	2.49	2.68	2.97	2.80	1.88
Perceived Proficiency in Prophetic Ministry	2.65	2.29	2.76	2.68	2.87	2.03
Perceived Proficiency in Intimacy with God	2.57	2.33	2.73	2.71	2.52	1.56
Perceived Proficiency in Personal Transformation	2.56	2.42	2.64	2.57	2.61	2.13
Perceived Proficiency in Holy Spirit Ministry/Gifts	2.51	2.22	2.59	2.61	2.63	1.90
Perceived Proficiency in Understanding God's Word	2.49	2.29	2.81	2.38	2.49	2.00
Perceived Proficiency in Heart Health	2.44	1.98	2.56	2.55	2.68	1.41
Perceived Proficiency in Evangelism/Marketplace	2.40	2.15	2.46	2.67	2.34	1.14
Perceived Proficiency in Deliverance/Inner Healing	2.27	1.97	2.20	2.62	2.27	2.16
Average	2.62	2.33	2.73	2.74	2.67	1.94
Key: Weighted Scores. High school scores highlighted in yellow						

Finally, the reason students changed are shown in the following chart. These were extracted from both open-ended and prompted categories and sorted again by ranking.

Table 21 – Summary Chart: Twelve Greatest Factors in the Student's Change

<b>Factors in Change (Sorted by Overall Average)</b>
Impact of Community or Small Group
Excellence of Teaching, Diversity of Teachers/Speakers
Ministry Trips, Outreaches, Real-Life Activation
Leaders Intentionality, Spiritual Parenting
Encounter / Presence / Holy Spirit's Touch
Understanding Father's Love
Intimacy with God (time with God)
Impartation
Identity Teaching / Understanding my identity
Affirmation/Encouragement
Worship
Books Read, Retreat, School Culture/Environment

In all this research project proved to be highly rewarding. The researcher has a better understanding of how to improve his own part-time school. On a broader scale, benchmarks were set yielding a standard that part-time schools can shoot for to approximate the transformation level of full-time schools with just under half the time



commitment. Benchmarks were also established for the factors God used in these schools to bring about transformation. These benchmarks are instructive for church discipleship programs, small groups, missional Kingdom communities, para-church discipleship schools, and schools of supernatural ministry.

## **APPENDIX A**

### **SAMPLE FALL QUESTIONNAIRE – DEMOGRAPHIC, HEALING AND PROPHETIC QUESTIONS ONLY**

## Introduction

**Dear Student:**

**Thank you for taking the time to complete this questionnaire. Your responses to this survey and another one in the spring months will greatly help us measure the level of impact our school is having on certain key areas of Kingdom discipleship. It is part of our effort to be absolutely the best school possible.**

**The survey will take about 25 to 30 minutes to complete. There are no right or wrong answers. Please don't overthink each question. Read it quickly and give us your first response in the appropriate checkbox. Your responses will be kept anonymous and confidential. Please try to answer each question.**

**Thanks again!**

## Demographic Questions

**Please tell us about you!**

\* 1. What is your age (in years)?

\* 2. Gender

☐ Female

☐ Male

\* 3. Marital Status

☐ Single, Never Married

☐ Divorced and Single

☐ Divorced with children at home

☐ Married

☐ Married with children at home

☐ Widowed

\* 4. Year in school:

☐ First Year Student

☐ Second Year Student

5. What is your past experience with schools of ministry or discipleship, if any?

☐ I have been to another school of supernatural or Kingdom ministry before this school

☐ I have been to a discipleship school like YWAM, Master's Commission, or other form of school of ministry, but not a supernatural school of ministry

☐ I have been to a Bible College or Seminary where I received a degree

☐ I have NOT been to any type of school as listed above

\* 6. What is your most recent church background prior to attending this school of ministry?

- ☐ Revival Alliance Networked Church – Global Legacy (Bethel), Global Awakening, Catch the Fire, HIM (Che Ahn), or like-minded and like-practicing church
- ☐ Mainline Denominational Church - Baptist, Presbyterian, Reformed, Congregational, Methodist, etc.
- ☐ Non-Denominational or Independent
- ☐ Catholic, Anglican, Eastern Orthodox, High Liturgical
- ☐ Independent Charismatic
- ☐ Pentecostal
- ☐ Evangelical
- ☐ House Church (that meets in a home)
- ☐ Other (please specify)

\* 7. What is your familiarity with churches or ministries that practice supernatural ministry (using the spiritual gifts and power of the Holy Spirit)? [select all that apply]

- ☐ I am familiar with Bethel Church (Redding, CA) or have watched iBethel TV or attended an event where Bill Johnson or one of the Bethel staff has spoken
- ☐ I am familiar with Randy Clark and Global Awakening or have engaged in a Global activity
- ☐ I am familiar with other Revival Alliance ministries: Catch the Fire (John Arnot), HIM (Che Ahn), Georgian Bannov, Iris Ministries (Rolland and Heidi Baker)
- ☐ My home church practices the gifts of the Spirit and actively welcomes the power of God in its ministry
- ☐ My home church does not practice the gifts of the Holy Spirit, but I am personally looking for more
- ☐ I have little to no exposure to supernatural ministry

8. What best describes the primary reason that you came to this school? (pick one)

- ☐ My friend invited me
- ☐ I am looking for general growth in discipleship
- ☐ I am looking to receiving teaching and impartation to grow in the ministry of the Holy Spirit
- ☐ I want to be in an environment where I am challenged to make outreach in the power of the Holy Spirit normative
- ☐ I am looking to find or strengthen my identity in Christ
- ☐ I am looking for healing in my life and my heart

9. Tell us if you are working

- ☐ I am working a full-time job
- ☐ I am working a part-time job (less than 25 hours a week)
- ☐ I am not working at this time

\* 10. Do you attend a school satellite site (if there are multiple campus locations), or participate exclusively from a remote location with on-line access (i.e. on-line school student)?

- ☐ Yes
- ☐ No

11. If you answered yes to question 10, please tell us the following:

The name/location of your  
satellite site or campus

The city and state where  
you live if you participate  
exclusively remotely by  
on-line access

## Healing Ministry

\* 12. Please tell us about your perceptions and beliefs regarding physical healing:

	Strongly Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Strongly Agree
I believe that physical healing is a normative part of the Kingdom of God and Jesus will heal those who ask Him in faith.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe Jesus may not choose to heal for a variety of sovereign reasons, and my past experience is that He chooses not to heal that often.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When I pray for healing for myself or others, I expect to see results.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When I pray for a creative miracle (such as the growing out of a limb or the healing of someone in wheelchair) I expect to see results.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am comfortable praying for healing with co-workers in my workplace.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Healing is a sign to unbelievers and can be expected to validate the gospel message.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am comfortable initiating and praying for healing with a stranger in the mall, gym, store, etc.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe it is <i>always</i> God's will to heal.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

13. Which best describes your experience with prayer for healing

- ☐ I have seen people healed many times and I am confident that God will use me in healing.
- ☐ I have seen healing a few times, but I am not confident God will regularly use me
- ☐ I have never personally seen someone healed

\* 14. Frequency of practices and behaviors related to healing ministry:

	Never	Less than twice a month	3 to 5 times a month	6-9 times a month	10 or more times a month
How often do you personally pray with someone for healing INSIDE the church?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
How often do you personally pray with someone for healing OUTSIDE the church?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 15. On a percentage basis, how many people that you pray with for healing do you actually see healed?

	10% or less	10% to 25%	25% to 50%	50% to 75%	75% or more
Effectiveness	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 16. On a scale of 1 to 10, how hesitant are you to pray for physical healing for someone in person? (1 = very hesitant, and 10 = no hesitancy)

	1	2	3	4	5	6	7	8	9	10
Hesitancy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 17. If you have significant hesitancy, please tell us why you have this hesitancy to pray? (Pick all that apply)

- ☐ This question does not apply to me - I have little to no hesitancy.
- ☐ I would love to pray for the sick, but I do not know how or where to start.
- ☐ Even though I believe God heals today, I do not believe that I have the gift of healing and so I have some hesitancy.
- ☐ I have a fear that God will not heal when I pray, and thus the gospel of Jesus will be jeopardized.
- ☐ My experience is that God has not healed people when I pray, so I have lost motivation.
- ☐ I am too busy and not looking for opportunities to pray for healing.



\* 18. Please rate your competence and effectiveness in healing BEFORE this school started:

	No Experience	Some Experience, but Need to Grow in Competency	Somewhat Competent	Competent	Very Competent
Competency	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 19. Would you consider healing ministry incorporated into your lifestyle as a regular part of what you do?

- ☐ Yes
- ☐ No

### Prophetic Ministry

\* 20. Please tell us about your experience in the general area of prophetic ministry

	Strongly Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Strongly Agree
I understand how to get prophetic words and give them to others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I understand the purpose of New Testament prophecy and how it differs from Old Testament prophecy.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I understand New Testament prophetic ministry protocol.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I hear God very well.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 21. How comfortable are you ministering a prophetic word...

	Uncomfortable	Not Very Comfortable	Neutral	Mostly Comfortable	Very Comfortable
with a person INSIDE the church?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
with a person OUTSIDE the church who is a stranger?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
with a close friend or family member?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 22. How often do you...

	Never	1 or 2 times a month	3 or 5 times a month	6 or 9 times a month	10 or more times a month
Prophecy in a corporate setting INSIDE the church?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Give a prophetic word to someone INSIDE the church?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Give a prophetic word to someone OUTSIDE the church?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 23. On a scale of 1 to 10 how fluently or easily do you flow in getting and delivering a prophetic word? (1 = very difficult, and 10 = highly fluent)

	1	2	3	4	5	6	7	8	9	10
Fluency	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 24. On a scale of 1 to 10 how accurate do you do you feel that the prophetic words are that you give (based on feedback from the recipient)? (1 = no accuracy, and 10 = high accuracy)

	1	2	3	4	5	6	7	8	9	10
Accuracy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 25. Please rate your competence and effectiveness in prophetic ministry BEFORE this school started:

	No Experience	Some Experience, but Need to Grow in Competency	Somewhat Competent	Competent	Very Competent
Competency	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 26. Would you consider prophetic ministry incorporated into your lifestyle as a regular part of what you do?

- ☐ Yes
- ☐ No

## **APPENDIX B**

### **SAMPLE SPRING QUESTIONNAIRE – FULL QUESTIONNAIRE**

## Introduction

**Dear Student:**

Thank you so very much for your timely completion of this survey.

In the Fall you took a survey to set a baseline of your perceptions regarding your personal competency in certain areas of Kingdom discipleship. This new questionnaire will measure your perceived level of personal transformation in these same baseline areas, as well as a few others.

We are seeking to understand the level of impact our school is having on your life in order to make our school the best possible experience for you and for our future students.

This survey asks you some open-ended questions. And, it repeats some of the questions that we asked in the Fall. The survey will take about 40 minutes to complete. There are no right or wrong answers. Please don't overthink each question. Read it quickly and give us your first response in the provided space or appropriate checkbox. Your responses will be kept strictly anonymous and confidential. Please answer each question for us.

Thanks again! It means so much to us.

### Questions on Your Overall Experience

**We are interested in how you have been personally transformed through our school!**

\* 1. Tell us if the school has met or not met your expectations

- ☐ Far exceeded my expectations
- ☐ Above my expectations
- ☐ Met my expectations
- ☐ Below my expectations
- ☐ Far below my expectations

\* 2. Tell us about some of the ways that you have been personally changed by the school. Use short sentences, but tell us about at least four or five ways you have been changed.

\* 3. Overall, tell us to the degree you feel you have been changed by your experiences here.

Little change	Some change	Significant change	Great change	I am entirely transformed
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 4. What factors do you believe have been the most responsible for your transformation? (List or describe four or five things that have contributed to your change)

\* 5. What have been the greatest two factors in your change or personal transformation?

\* 6. What factors have hindered your growth or change?

\* 7. Now we are going to prompt you about a few areas. For each area below, rate how you feel you have been changed or not changed through this school.

	Little change	Some change	Significant change	Great change	I am entirely transformed
My understanding of my identity in Christ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My confidence and boldness in standing in my identity in Christ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My ability to hear God's voice	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My ability to share my faith and see unbelievers saved	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My personal experience and understanding of the Father's love	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My ability and effectiveness in praying for the sick and seeing the result of people healed	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My depth of understanding God's Word	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My ability to prophecy easily and with accuracy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My intimacy with God	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Mindsets that are faith-filled and victorious	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My ability to discern evil spirits and see them delivered	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My sense of personal revival	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 8. Please pick the five areas where you feel the most changed or transformed. (Rank these from left (area most transformed) to right (area less transformed but still in the top 5). Only once answer is allowed per column)

	Area MOST transformed	Area second most transformed	Area third most transformed	Area fourth most transformed	Area fifth most transformed
My understanding of my identity in Christ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My confidence and boldness in standing in my identity in Christ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My ability to hear God's voice	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My ability to share my faith and see unbelievers saved	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My personal experience and understanding of the Father's love	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My ability and effectiveness in praying for the sick and seeing the result of people healed	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My understanding of God's Word	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My ability to prophecy easily and with accuracy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My intimacy with God	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Mindsets that are faith-filled and victorious	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My ability to discern evil spirits and see them delivered	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My sense of personal revival	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My ability to lead effectively	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My sense of inner health in my soul and my overall spiritual health	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



\* 9. From the list below, tell us the most important factors leading to your change and transformation.

	The MOST important	The second most important	The third most important	The fourth most important	The fifth most important
Outreach, activation, and missions activities	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Personal encounter(s) with God	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Prophetic words over my life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A touch from the Holy Spirit's power	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Relationship with my mentor or group pastor	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Relationship with my peers	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The quality and depth of teaching	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Books I have been asked to read	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Time in the Bible	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The core values of the school	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The culture of the school environment	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A personal change of mindset	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Trials and testing while at school	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

10. If you were challenging a friend to come to this ministry school, what would you say are the top reasons to come to the school?

### Healing Ministry

Now we are going to ask you some of the same questions that we did this fall. Give your answer as you see yourself at this point in time in your school journey.

\* 11. Please tell us about your current perceptions and beliefs regarding physical healing:

	Strongly Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Strongly Agree
I believe that physical healing is a normative part of the Kingdom of God and Jesus will heal those who ask Him in faith.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe Jesus may not choose to heal for a variety of sovereign reasons, and my past experience is that He chooses not to heal that often.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When I pray for healing for myself or others, I expect to see results.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When I pray for a creative miracle (such as the growing out of a limb or the healing of someone in wheelchair) I expect to see results.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am comfortable praying for healing with co-workers in my workplace.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Healing is a sign to unbelievers and can be expected to validate the gospel message.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am comfortable initiating and praying for healing with a stranger in the mall, gym, store, etc.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe it is <i>always</i> God's will to heal.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

12. Which best describes your experience with prayer for healing

- ☐ I have seen people healed many times and I am confident that God will use me in healing.
- ☐ I have seen healing a few times, but I am not confident God will regularly use me
- ☐ I have never personally seen someone healed

\* 13. Frequency of practices and behaviors related to healing ministry:

	Never	Less than twice a month	3 to 5 times a month	6-9 times a month	10 or more times a month
How often do you personally pray with someone for healing INSIDE the church?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
How often do you personally pray with someone for healing OUTSIDE the church?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 14. On a percentage basis, how many people that you pray with for healing do you actually see healed?

	10% or less	10% to 25%	25% to 50%	50% to 75%	75% or more
Effectiveness	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 15. On a scale of 1 to 10, how hesitant are you to pray for physical healing for someone in person? (1 = very hesitant, and 10 = no hesitancy)

	1	2	3	4	5	6	7	8	9	10
Hesitancy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 16. Would you consider healing ministry incorporated into your lifestyle as a regular part of what you do?

- ☐ Yes
- ☐ No

### Prophetic Ministry

\* 17. Please tell us about your current experience in the general area of prophetic ministry

	Strongly Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Strongly Agree
I understand how to get prophetic words and give them to others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I understand the purpose of New Testament prophecy and how it differs from Old Testament prophecy.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I understand New Testament prophetic ministry protocol.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I hear God very well.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 18. How comfortable are you ministering a prophetic word...

	Uncomfortable	Not Very Comfortable	Neutral	Mostly Comfortable	Very Comfortable
with a person INSIDE the church?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
with a person OUTSIDE the church who is a stranger?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
with a close friend or family member?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 19. How often do you...

	Never	1 or 2 times a month	3 or 5 times a month	6 or 9 times a month	10 or more times a month
Give a prophetic word to someone INSIDE the church?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Give a prophetic word to someone OUTSIDE the church?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Prophecy publicly in a corporate worship setting	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 20. On a scale of 1 to 10 how fluently or easily do you flow in getting and delivering a prophetic word? (1= very difficult, and 10 = highly fluent)

	1	2	3	4	5	6	7	8	9	10
Fluency	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 21. On a scale of 1 to 10 how accurate do you do you feel that the prophetic words are that you give (based on feedback from the recipient)? (1 = no accuracy, and 10 = high accuracy)

	1	2	3	4	5	6	7	8	9	10
Accuracy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 22. Please rate your competence and effectiveness in prophetic ministry at the current time.

	No Experience	Some Experience, but Need to Grow in Competency	Somewhat Competent	Competent	Very Competent
Competency	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 23. Would you consider prophetic ministry incorporated into your lifestyle as a regular part of what you do?

☐ Yes

☐ No



\* 26. Rate your sense of personal identity in Christ.

	Strongly Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Strongly Agree
I know God's call on my life and am pursuing it.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
God loves me and His favor firmly rests on my life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am on a journey of greatness.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sometimes I feel like an orphan, with a sense of insecurity, inability, and unworthiness to serve God effectively.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am walking in my authority in Christ.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel secure in God and do not worry about His care for me or my worth to Him.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have significance in the Kingdom of God.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am settled in how God has made me and what I carry in Him.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 27. Tell us about the mindsets you have about God and your experience of His activity and faithfulness in your life.

	Strongly Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Strongly Agree
I consistently have a mindset of faith and hope.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have faith that God can and will solve any problem.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I consistently experience the goodness of God.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I consistently and regularly experience the joy of the Lord.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
God is strict and He has clear expectations of me and I will be measured by how well I performed when Jesus returns.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
God likes to have fun and it's OK to laugh and celebrate in His presence.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



\* 28. Please rate how healthy you feel internally before the Lord.

	Strongly Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Strongly Agree
I am free from any sense of guilt and shame.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My self-talk is full of self-condemnation.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have some secret areas where I feel in bondage and unable to break free from negative behavior.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am free from all fear and feel like I can minister for God in any situation.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I do not carry any unforgiveness or bitterness in my life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The fruit of my words and my actions are such that I am evidencing a healed heart and internal confidence.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I tend to focus on what God is NOT doing or what is not working, rather than what God is doing.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am free from fear and walk in peace	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am free from shame or sense of guilt	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have a need to control the environment and people around me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have no inner vows or judgments that are affecting me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

### Supernatural Ministry of the Spirit

\* 29. Please tell us about your beliefs about the supernatural ministry of the Holy Spirit.

	Strongly Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Strongly Agree
I believe that ALL the spiritual gifts are for today.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe that miracles, healing, prophecy, signs and wonders are possible but not meant to be normative today.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe the anointing level or grace apportioned to people differs.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have the potential to walk in all the gifts of the Holy Spirit as the need arises, even if I do not have a ministry gift of the Spirit in that same area.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 30. Tell us about your experiences regarding the supernatural ministry of the Holy Spirit.

	Strongly Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Strongly Agree
I have experienced a baptism in the Holy Spirit's power.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have experienced a baptism in the Father's Love.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I walk in three or more of the supernatural gifts of the Spirit.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

31. How many highly significant or transformational encounters did you have with the Father's love or the Holy Spirit's power during your time at school?

\* 32. How often do you operate in the following "power" gifts of the Holy Spirit?

	Never	On Rare Occasion	Monthly	Weekly	Very Consistently
Prophecy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Words of Knowledge	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Healings	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Miracles	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Discernment of Spirits	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Gift of Faith	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Evangelism with Accompanying Signs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Dreams, Visions, Angelic Assistance that Aide in Ministry	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Laying hands on others with visible effect of impartation of power	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 33. Please rate your current competence and effectiveness in moving in the power gifts of the Spirit:

	No Experience	Some Experience, but Need to Grow in Competency	Somewhat Competent	Competent	Very Competent
Competency	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

### Evangelism and Kingdom Expansion

\* 34. Please rate your experience surrounding sharing your faith.

	Strongly Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Strongly Agree
I feel equipped and confident to share about my faith in Jesus.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I look for opportunities on a weekly basis to engage people in a conversation about Jesus or minister the Kingdom.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have a lifestyle that is evangelistically oriented.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am confident that God will show up in power when I share my faith.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am confident that God has called me to make a difference spiritually in my spheres of influence.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am comfortable stepping past politically correct boundaries to minister the Kingdom or share my faith.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 35. Please rate your sense of living in personal revival (personal revival is defined as full of the Holy Spirit, set apart for God, full of passion, etc.)

	Strongly Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Strongly Agree
I have the ability to set fires and create passion for Jesus in the hearts of others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am living with a sense of personal revival.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have seen the spiritual atmosphere change at my workplace as I have sought to release the Kingdom.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel full of faith and fresh revelation from God and cannot wait to share it with other people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am confident that I am going to be a world-changer.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 36. What is your primary experience in terms of living in a Kingdom lifestyle with impact in your job or spheres of influence?

- ☐ Surviving  
☐ Overcoming  
☐ Some influence  
☐ Significant influence  
☐ Transformational influence

37. How many people have you led to the Lord in the last three months?

### Deliverance Ministry

\* 38. How many times have you participated in a time where you have successfully seen a demon cast out of someone?

- ☐ Never
- ☐ 1 to 5 times
- ☐ 5 to 10 times
- ☐ 10 or more occasions

\* 39. Do you know what to do in order to cast a demon cast out of someone?

- ☐ Yes
- ☐ Uncertain
- ☐ No

\* 40. Do you know what to do in order to minister inner healing to someone (inner healing defined as helping someone with fear, beliefs or structures that limit freedom of identity, generational curses, bitterness, depression, etc.)?

- ☐ Yes
- ☐ Uncertain
- ☐ No

\* 41. Please rate your confidence level in ministering deliverance.

	Strongly Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Strongly Agree
I am confident in praying for a demon to be cast out.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If I were to encounter someone in the streets who has a demon, I am confident of my authority and that I would know what to do.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I know the authority that I have in Christ and know that demons will obey what I command them to do in His name.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 42. Please your experience in ministering inner healing.

	Strongly Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Strongly Agree
I am know how to identify mother/father wounds and see them forgiven and the effects broken off.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I know how to identify and break word curses and generational iniquity.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel confident that I can minister inner healing and deal with any cloaking or presenting spirits.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 43. Please rate your effectiveness in ministering deliverance and inner healing to others on a scale of 1 to 10 (with 1 being no effectiveness, and 10 being highly effective).

[illegible]

## **APPENDIX C**

### **T-TESTS RESULTS – QUANTITATIVE SECTION**



Summary Scores in 6 Key Areas

Healing		
Part Time	PT #2	PT #1
t-Test: Paired Two Sample for Means	Accept	Accept
Mean	3.471428571	3.157143
Variance	2.416917293	2.596992481
Observations	0.982976892	1.045054141
Pearson Correlation	38	38
Hypothesized Mean Difference	0.58303475	0
df	0	0
t Stat	37	37
P(T<=t) one-tail	-1.206746964	0.117594274
t Critical one-tail	0.117594274	1.68709362
P(T<=t) two-tail	1.68709362	0.235188548
t Critical two-tail	0.235188548	2.026192463
Full Time	FT #1	FT #2
t-Test: Paired Two Sample for Means	Reject	Reject
Mean	2.828571429	2.828571429
Variance	2.087490076	2.821146534
Observations	1.033217612	0.543536618
Pearson Correlation	263	263
Hypothesized Mean Difference	0.590218342	0
df	0	0
t Stat	262	262
P(T<=t) one-tail	-1.430121899	5.53602E-35
t Critical one-tail	5.53602E-35	1.650690284
P(T<=t) two-tail	1.1072E-34	1.1072E-34
t Critical two-tail	1.969059715	1.969059715
PT #2	PT #1	PT #2
t-Test: Paired Two Sample for Means	Accept	Accept
Mean	3.471429	3.157143
Variance	2.461905	2.656548
Observations	1.141662	1.348154
Pearson Correlation	24	24
Hypothesized Mean Difference	0.547443	0
df	0	0
t Stat	23	23
P(T<=t) one-tail	-0.89644	0.189653
t Critical one-tail	0.189653	1.713872
P(T<=t) two-tail	1.713872	0.379305
t Critical two-tail	0.379305	2.068658
FT #1	FT #2	FT #1
t-Test: Paired Two Sample for Means	Reject	Reject
Mean	2.828571	2.828571
Variance	2.482825	2.97444
Observations	1.228064	0.380001
Pearson Correlation	27	27
Hypothesized Mean Difference	0.295566	0
df	0	0
t Stat	26	26
P(T<=t) one-tail	-2.32782	0.013986
t Critical one-tail	0.013986	1.705618
P(T<=t) two-tail	0.027972	0.027972
t Critical two-tail	2.055529	2.055529
PT #1	PT #2	PT #1
t-Test: Paired Two Sample for Means	Accept	Accept
Mean	1.528571	1.457143
Variance	2.402198	2.574725
Observations	0.772614	0.522386
Pearson Correlation	13	13
Hypothesized Mean Difference	0.677157	0
df	0	0
t Stat	12	12
P(T<=t) one-tail	-0.94359	0.181996
t Critical one-tail	0.181996	1.782288
P(T<=t) two-tail	1.782288	0.363992
t Critical two-tail	0.363992	2.178813

Prophecy			
Part Time		PT #2	PT #1
t-Test: Paired Two Sample for Means		Reject	Reject
Mean	2.585714286 3.871428571	Mean	2.585714 3.871429
Variance	1.95864617 2.557142857	Variance	2.164881 2.711905
Observations	38 38	Observations	24 24
Pearson Correlation	0.767574793	Pearson Correlation	0.664313
Hypothesized Mean Difference	0	Hypothesized Mean Difference	0
df	37	df	23
t Stat	-4.687317736	t Stat	-3.23773
P(T<=t) one-tail	1.84526E-05	P(T<=t) one-tail	0.001818
t Critical one-tail	1.68709362	t Critical one-tail	1.713872
P(T<=t) two-tail	3.69053E-05	P(T<=t) two-tail	0.003635
t Critical two-tail	2.026192463	t Critical two-tail	2.068658
Full Time		FT #1	FT #2
t-Test: Paired Two Sample for Means		Reject	Reject
Mean	2.957142857 2.714285714	Mean	2.957143 2.714286
Variance	1.854340659 2.851703297	Variance	1.983598 2.677778
Observations	260 260	Observations	27 27
Pearson Correlation	0.530889401	Pearson Correlation	0.560831
Hypothesized Mean Difference	0	Hypothesized Mean Difference	0
df	259	df	26
t Stat	-16.65973839	t Stat	-3.94518
P(T<=t) one-tail	3.74596E-43	P(T<=t) one-tail	0.00027
t Critical one-tail	1.650758134	t Critical one-tail	1.705618
P(T<=t) two-tail	7.49191E-43	P(T<=t) two-tail	0.000539
t Critical two-tail	1.969165556	t Critical two-tail	2.055529
Mean	2.628571 2.828571	Mean	2.628571 2.828571
Variance	1.835961 2.872044	Variance	1.835961 2.872044
Observations	232 232	Observations	232 232
Pearson Correlation	0.538139	Pearson Correlation	0.538139
Hypothesized Mean Difference	0	Hypothesized Mean Difference	0
df	231	df	231
t Stat	-16.3143	t Stat	-16.3143
P(T<=t) one-tail	1.27E-40	P(T<=t) one-tail	1.27E-40
t Critical one-tail	1.651477	t Critical one-tail	1.651477
P(T<=t) two-tail	2.55E-40	P(T<=t) two-tail	2.55E-40
t Critical two-tail	1.970287	t Critical two-tail	1.970287

Identity									
Part Time		PT #2		PT #1					
t-Test: Paired Two Sample for Means		t-Test: Paired Two Sample for Means		t-Test: Paired Two Sample for Means					
Reject		Reject		Accept					
Mean	3.1125	3.675	Mean	3.1125	3.675	Mean	2.675	2.625	
Variance	2.179054054	2.678378378	Variance	2.101563	2.836979	Variance	2.292708	2.365625	
Observations	1.391016094	0.807896256	Observations	1.255806	0.531542	Observations	1.877087	1.370771	
Pearson Correlation	37	37	Pearson Correlation	24	24	Pearson Correlation	12	12	
Hypothesized Mean Difference	0.654500649		Hypothesized Mean Difference	0.489646		Hypothesized Mean Difference	0.936524		
df	0		df	0		df	0		
t Stat	-3.372145893		t Stat	-3.62598		t Stat	-0.51204		
P(T<=t) one-tail	0.00089719		P(T<=t) one-tail	0.000708		P(T<=t) one-tail	0.309373		
t Critical one-tail	1.688297714		t Critical one-tail	1.713872		t Critical one-tail	1.795885		
P(T<=t) two-tail	0.001794381		P(T<=t) two-tail	0.001417		P(T<=t) two-tail	0.618746		
t Critical two-tail	2.028094001		t Critical two-tail	2.068658		t Critical two-tail	2.200985		
Full Time		FT #1		FT #2					
t-Test: Paired Two Sample for Means		t-Test: Paired Two Sample for Means		t-Test: Paired Two Sample for Means					
Reject		Accept		Reject					
Mean	2.4125	2.3375	Mean	2.4125	2.3375	Mean	2.014309	2.822478	
Variance	2.080286561	2.828557312	Variance	2.682	2.884	Variance	1.717142	0.903892	
Observations	1.679042502	0.882933724	Observations	25	25	Observations	228	228	
Pearson Correlation	253	253	Pearson Correlation	25	25	Pearson Correlation	0.648544		
Hypothesized Mean Difference	0.654581527		Hypothesized Mean Difference	0.824131		Hypothesized Mean Difference	0.648544		
df	0		df	0		df	0		
t Stat	-12.09725816		t Stat	-1.80675		t Stat	-12.1722		
P(T<=t) one-tail	3.61657E-27		P(T<=t) one-tail	0.041678		P(T<=t) one-tail	7.18E-27		
t Critical one-tail	1.650922755		t Critical one-tail	1.710882		t Critical one-tail	1.651594		
P(T<=t) two-tail	7.23314E-27		P(T<=t) two-tail	0.083355		P(T<=t) two-tail	1.44E-26		
t Critical two-tail	1.969422365		t Critical two-tail	2.063899		t Critical two-tail	1.97047		

Holy Spirit									
Part Time			PT #2			PT #1			
t-Test: Paired Two Sample for Means			t-Test: Paired Two Sample for Means			t-Test: Paired Two Sample for Means			
Reject			Reject			Accept			
Mean	2.470588235	2.823529412	Mean	2.470588	2.823529	Mean	2	1.823529	
Variance	2.210784314	2.449346405	Variance	2.245524	2.578005	Variance	2.161765	2.254902	
Observations	0.629238754	0.558211128	Observations	0.630278	0.407566	Observations	0.732384	0.849533	
Pearson Correlation	0.752919598		Pearson Correlation	0.730717		Pearson Correlation	0.82072		
Hypothesized Mean Difference	0		Hypothesized Mean Difference	0		Hypothesized Mean Difference	0		
df	35		df	22		df	11		
t Stat	-2.635386421		t Stat	-2.92516		t Stat	-0.60207		
P(T<=t) one-tail	0.006219769		P(T<=t) one-tail	0.003919		P(T<=t) one-tail	0.279668		
t Critical one-tail	1.689572458		t Critical one-tail	1.717144		t Critical one-tail	1.795885		
P(T<=t) two-tail	0.012439538		P(T<=t) two-tail	0.007839		P(T<=t) two-tail	0.559336		
t Critical two-tail	2.030107928		t Critical two-tail	2.073873		t Critical two-tail	2.200985		
Full Time			FT #1			FT #2			
t-Test: Paired Two Sample for Means			t-Test: Paired Two Sample for Means			t-Test: Paired Two Sample for Means			
Reject			Accept			Reject			
Mean	2.705882353	2.470588235	Mean	2.705882	2.470588	Mean	2.029674	2.631565	
Variance	2.076777699	2.629813371	Variance	2.498824	2.614118	Variance	0.650922	0.456584	
Observations	249	249	Observations	25	25	Observations	224	224	
Pearson Correlation	0.67227585		Pearson Correlation	0.712399		Pearson Correlation	0.683633		
Hypothesized Mean Difference	0		Hypothesized Mean Difference	0		Hypothesized Mean Difference	0		
df	248		df	24		df	223		
t Stat	-14.28670058		t Stat	-1.11172		t Stat	-14.9697		
P(T<=t) one-tail	1.72033E-34		P(T<=t) one-tail	0.138635		P(T<=t) one-tail	7.78E-36		
t Critical one-tail	1.651021013		t Critical one-tail	1.710882		t Critical one-tail	1.651715		
P(T<=t) two-tail	3.44066E-34		P(T<=t) two-tail	0.27727		P(T<=t) two-tail	1.56E-35		
t Critical two-tail	1.969575654		t Critical two-tail	2.063899		t Critical two-tail	1.970659		



Evangelism											
Part Time				PT #2				PT #1			
t-Test: Paired Two Sample for Means				t-Test: Paired Two Sample for Means				t-Test: Paired Two Sample for Means			
Reject				Reject				Accept			
Mean	3.833333333	3.666666667		Mean	3.833333	3.666667		Mean	-2.33333	-1.16667	
Variance	1.864285714	2.307142857		Variance	1.856061	2.401515		Variance	2.229167	2.423611	
Observations	3.104610177	2.20086368		Observations	3.29311	2.037458		Observations	1.562027	1.84275	
Pearson Correlation	0.874381783	35	35	Pearson Correlation	0.836343	22	22	Pearson Correlation	0.936685	12	12
Hypothesized Mean Difference	0			Hypothesized Mean Difference	0			Hypothesized Mean Difference	0		
df	34			df	21			df	11		
t Stat	-3.058988568			t Stat	-2.56118			t Stat	-1.41553		
P(T<=t) one-tail	0.002155684			P(T<=t) one-tail	0.009098			P(T<=t) one-tail	0.092299		
t Critical one-tail	1.690924255			t Critical one-tail	1.720743			t Critical one-tail	1.795885		
P(T<=t) two-tail	0.004311367			P(T<=t) two-tail	0.018195			P(T<=t) two-tail	0.184598		
t Critical two-tail	2.032244509			t Critical two-tail	2.079614			t Critical two-tail	2.200985		
Full Time											
t-Test: Paired Two Sample for Means				FT #1				FT #2			
Reject				Accept				Reject			
Mean	1.166666667	1.75		Mean	1.166667	1.75		Mean	1.367492	2.338213	
Variance	1.491565452	2.375168691		Variance	2.593333	2.703333		Variance	2.525694	1.309774	
Observations	2.532702959	1.299563826	247	Observations	1.295903	1.134884	25	Observations	222	222	
Pearson Correlation	0.67338603	247		Pearson Correlation	0.837875	0		Pearson Correlation	0.661979	0	
Hypothesized Mean Difference	0			Hypothesized Mean Difference	0			Hypothesized Mean Difference	0		
df	246			df	24			df	221		
t Stat	-11.78330427			t Stat	-0.87119			t Stat	-12.1058		
P(T<=t) one-tail	5.22411E-26			P(T<=t) one-tail	0.196141			P(T<=t) one-tail	1.63E-26		
t Critical one-tail	1.651071345			t Critical one-tail	1.710882			t Critical one-tail	1.651778		
P(T<=t) two-tail	1.04482E-25			P(T<=t) two-tail	0.392282			P(T<=t) two-tail	3.27E-26		
t Critical two-tail	1.969654176			t Critical two-tail	2.063899			t Critical two-tail	1.970756		

Inner Healing/Deliverance									
Part Time		PT #2		PT #1					
t-Test: Paired Two Sample for Means		t-Test: Paired Two Sample for Means		t-Test: Paired Two Sample for Means					
		Reject		Accept		Reject			
		2.727272727		2.727273		1.284545			
		3.139090909		3.139091		1.211818			
Mean	1.734919786	2.09	Mean	1.953512	2.155702	Mean	1.338678	2.03843	
Variance	1.784948716	1.324958578	Variance	1.777573	1.187286	Variance	1.859313	1.78952	
Observations	34	34	Observations	22	22	Observations	11	11	
Pearson Correlation	0.755079122		Pearson Correlation	0.68627		Pearson Correlation	0.901643		
Hypothesized Mean Difference	0		Hypothesized Mean Difference	0		Hypothesized Mean Difference	0		
df	33		df	21		df	10		
t Stat	-2.33312409		t Stat	-0.96246		t Stat	-3.87076		
P(T<=t) one-tail	0.012942401		P(T<=t) one-tail	0.173385		P(T<=t) one-tail	0.001553		
t Critical one-tail	1.692360309		t Critical one-tail	1.720743		t Critical one-tail	1.812461		
P(T<=t) two-tail	0.02584801		P(T<=t) two-tail	0.346769		P(T<=t) two-tail	0.003105		
t Critical two-tail	2.034515297		t Critical two-tail	2.079614		t Critical two-tail	2.228139		
Full Time		FT #1		FT #2					
t-Test: Paired Two Sample for Means		t-Test: Paired Two Sample for Means		t-Test: Paired Two Sample for Means					
		Reject		Accept		Reject			
		2.654545455		2.654545		1.202834			
		3.236363636		3.236364		2.265919			
Mean	1.301684601	2.298278293	Mean	2.211932	2.59625	Mean	1.202834	2.265919	
Variance	2.163994407	1.192097484	Variance	1.813462	1.044652	Variance	2.110274	1.202193	
Observations	245	245	Observations	24	24	Observations	221	221	
Pearson Correlation	0.683770759		Pearson Correlation	0.662256		Pearson Correlation	0.684301		
Hypothesized Mean Difference	0		Hypothesized Mean Difference	0		Hypothesized Mean Difference	0		
df	244		df	23		df	220		
t Stat	-14.48579093		t Stat	-1.85059		t Stat	-14.8501		
P(T<=t) one-tail	4.91912E-35		P(T<=t) one-tail	0.038558		P(T<=t) one-tail	2.55E-35		
t Critical one-tail	1.651122505		t Critical one-tail	1.713872		t Critical one-tail	1.651809		
P(T<=t) two-tail	9.83823E-35		P(T<=t) two-tail	0.077115		P(T<=t) two-tail	5.11E-35		
t Critical two-tail	1.969733992		t Critical two-tail	2.068658		t Critical two-tail	1.970806		

## **APPENDIX D**

### **INTERVIEW AND FOCUS GROUP QUESTION GUIDELINES**

### **One-on One and Focus Group Interview Questions**

#### **Introduction (1)**

- **Thank you for taking time with me today!**
- We are seeking to understand the level of impact your school is having on your life in order to make your school the best possible experience for you and for the future of the school.
- We are also trying to understand in what ways you have been changed the most by your school experience and what factors have contributed to that change.
- I will be asking some open-ended questions. We don't have too long, so short-top of mind answers are the best. I'll keep us moving. Your responses will be held strictly confidential.

#### **Open- Ended Questions on Overall Transformation (3)**

1. Tell me about some of the ways that you have been personally changed by the school.
2. What factors do you believe have been the most responsible for your transformation?

#### **Physical Healing (2)**

1. How much have you grown in the ministry of physical healing during your time at school?
2. Tell me how specifically.
3. What has contributed to your growth in healing the most?

#### **Prophecy (2)**

1. Tell me specifically how you have grown or changed in the ministry of prophecy during your time at school?
2. What has contributed to your growth in prophecy the most?

#### **Intimacy, Identity, Heart Health, Mindsets (3)**

1. Tell me how your intimacy with God has grown during your time here at school.
2. Many have mentioned a personal encounter with God or touch by the Holy Spirit. Describe if you have had one and how this has changed you.
3. What has changed with regards to your sense of identity in Christ.
4. How have some of your heart issues changed while you have been at school.
5. Have any of your mindsets changed?

#### **Power Evangelism (2)**

1. Have you changed in your practices regarding sharing your faith with unbelievers?
2. How have you changed?
3. How has your understanding or experience of the Holy Spirit changed with regard to how the Spirit is involved in evangelism?
4. How many times have you shared your faith with an unbeliever during your time at school?

#### **Deliverance and Inner Healing (2)**

1. Have you been involved in a deliverance encounter? Have you been changed by your time at school in this ministry?
2. Do you feel you can effectively cast out a demon and know how?
3. Do you know how to minister inner healing?
4. Tell me about how you identify and approach inner healing issues?

**Thank them for their time and wish them a great day.**



## **APPENDIX E**

### **SAMPLE INTERVIEW TRANSCRIPTION**

- Peter: Thanks for taking time with me today. I want to ask a general question first before I ask the specifics. I want to find out from you what you think ... you're second year, so what you think over the two years has changed the most for you? What has God done that is really transformational, like, has changed in your life. Just top of mind. Whatever comes to your mind.
- Interviewee10: I think the main thing that God has really done is melded my two lives, I guess, would be the language that I would use for that. I used to have ministry and work, or ministry and social life was kind of interspersed because I have friends that are not saved and friends that are. I have friends from all different cultural backgrounds, so it's really taught me how to become that whole person so that you're not living two different lives. I have more boldness in my job and my workplace, and there is no longer this separateness in everything that I do. I operate the same across the board, so that's changed a lot of my relationships. Some of my Christian relationships have changed because they were not accepting of really what was going on in my life, and of God just confirming some callings in my life that I had already always known about but never given voice to. That was strength for that journey, and really language for that. Really language to stand and then be very emphatic about it.
- Peter: Wow. What do you think has helped make that change?
- Interviewee10: Definitely impartation. A lot of it was just putting language to things I couldn't quite articulate. Some stuff I'm still figuring out like how Kingdom gets brought into everything that you do. Still working a lot of that out, but definitely language for a lot of things. It's much easier to explain where I'm coming from, and how I feel, and what God has given me for people than it was before.
- Peter: Oh, that's cool.
- Interviewee10: Yeah. Like before I used to preface everything as, "You're going to think I'm crazy but I'm not. I just have to tell you this," but now it's just like, "You know, I really think that God has something to say to you. Would you be willing to hear it?" So, there's a lot of difference in that.
- Peter: That's much more bold! Yeah.
- Interviewee10: Yeah.
- Peter: That's awesome. Do you feel like your prophetic ministry has shifted or changed through school?

Interviewee10: Definitely grown in my prophetic ministry. Walked in healing before, and in visions before, but could never ... Well, I did articulate them to people, but only when I felt like overwhelmed by the Holy Spirit, and now I just tell people. It's like you just talk to them, instead of like, "Okay, God, leave me alone. I will go tell them." So, that's really good. I've been in training for a number of years with a small group to do the apostolic ministry. Me and one other girl in that group were really the people who were super prophetic, and could really sense what God was trying to do in the room, but you have to let people come to that beforehand, but it was easier to ask questions.

That ministry has really grown. We've seen people when we are in practicing ... that we've been practicing for a year now. Seeing people really grow, and their lives get changed through that it's because you just demolish the lies of the enemy. Really walking in boldness in that, instead of like, "Well, I don't know. I'm not sure about this. Let me tell you this, and let me see what you think about it." Now, it's definitely more boldness. I think impartation had a big deal to do with that. I used to ask people here and there at work if they needed prayer, but now I just pray over everybody.

Peter: You just do it.

Interviewee10: I just do it.

Peter: Really like through this boldness, this confidence even in yourself, and just to step out and know that God is in it, and just not make any apologies. That's good. That's good. You mentioned healing. God has used you before. Do you feel like there was any increase in your fruitfulness?

Interviewee10: Absolutely. I saw somebody raised from the dead last year.

Peter: Did you really? Awesome.

Interviewee10: Yeah. She was a girl that had something go terribly wrong in surgery, and they had lost her airway, and they'd cut off her airway for they don't know how long. So, she was deprived of oxygen for they think almost the entire surgery, and she came out, and her EEG which measures your brain waves was completely flat. What was really odd about that is that family -- every single person in their family who had gone to the hospital for something routine -- had had something tragic happen to them. It was like it was some kind of curse or spiritual issue.

Yeah, and so her husband had left to go home to bring the kids in and tell them that they were going to take them to see mom because she

wasn't going to make it because, basically, they were just going to withdraw all the life-support because she was medically dead.

Peter: Wow.

Interviewee10: Her mother and her father were both in the room just crying over her, and I said, "Can I just pray with you guys?" They're like, "Yes. Absolutely." I said, "I want you guys to each take her hand, and I'll take your hands," and so I just said, "God, we need a miracle. We need her to wake up and walk out of this hospital, and this family needs to know that you are real and that you're powerful." She did. Like, the next day. I wasn't working, and this is what's even greater about that is that I'd been training a nurse to work on our unit and she was an unbeliever. She said, "Oh yeah. Everybody can believe their own thing. I don't really believe in God. You know, more power to you if you believe in God." She had asked me when I came out of the room what I was doing. I said, "I was praying in there. I was praying for a miracle. I was praying that she'd get up and walk out of the hospital."

She called me the next day when I was at home and said, "You will never believe what's happening." I said, "Oh," I said, "Bed ten is awake?" She's like, "No. Bed ten is up and talking and walking the hallways." I was like, "Praise God!" and she's like, "I totally believe in miracles," and I was like, "God is just totally talking to you."

That was so fun to see that, and it was such an encouragement that God did that through me because it changed how I pray with people now. I actually had a lady who I asked if she wanted a prayer and she said, "No," and the next day she came by, and she says, "When you asked me yesterday if I wanted prayer and I told you no," she says, "I was wrong. I could really use some prayer." I was like, "Let's go pray."

Peter: Wow.

Interviewee10: It's really changed the way that I work at my physical job, and it's changed my leadership ministry when I lead. I lead a weekend retreat for Colorado Koinonia. People are still telling me how much I changed their lives. I was like, "I didn't change your life. God changed your life. It was all God." It was all like ... most of the weekend was centered around Ephesians 6, "For the weapons of our warfare are not carnal, but mighty to the pulling down of strongholds," and so it was all about having peace in that journey. Like, "You are a warrior, and God has really anointed you to be a warrior. Where do you need to be a warrior in your life?"

We did declarations, and one of the guys told me that was the weirdest thing. It was like Warrior Princess. You were like up there -- Warrior Princess. I said, "That's not what it was about." He said, "I know." He came back later and told me that God had really convicted him for saying that, and I was like, "I don't care. You can call me a Warrior Princess because I know who I am," but he said that God had really convicted him and showed him that he was designed to be a warrior for Christ. I was like, "That's awesome that God did that with you." Yeah.

Peter: Yeah. What do you think made the changes? You mentioned impartation.

Interviewee10: Definitely impartation. I think Father's Love was really key in that.

Peter: Father's Love. Okay.

Interviewee10: Definitely first year when we did Father's Love. That was probably the ... Well, I can say day one. Like, I missed all the introductions day one because Scott and a bunch of people were running around laying hands on people before it even started, and God was just like downloading visions, and I hadn't had visions for ... Like, visions with prayer, but not like an actual vision, and God gave me a vision of he was putting a mantle on me, and I did not hear any of the announcements. I still don't know...

Peter: So, you had an encounter right there?

Interviewee10: Right there. First year. Right off the bat. I thought that that was like ... It was just encountering God. Then Father's Love, when we were doing Father's Love SSSS was up there ... I think it was ... First, it was XXXX up there talking about the Father's love, and then SSSS came in and said, "You know, we are going to do this," and the whole time I was like, "Okay." I was such a download of an overflowing and overpower of love, and I'm looking around, and everybody else is just like this. I was like, "Is this not happening to anyone else?" and then YYYY is sitting next to me, and he goes like this and sniffs, and he looks at me, and he's like tears, and I'm like, "Okay, it's not happening to just me." Then everybody just got totally wrecked. They were all laid out on the floor, and I thought that that was like a big key is just experiencing that God actually loves you.

Peter: Yeah.

Interviewee10: Yeah. Because I think people know that, but they don't experience it. I think the school is really good at stewarding that in multiple ways over multiple sessions. It's not just one.

Peter: Yeah. Oh, it's good. Yeah. That Father's Love is always powerful. It's really, really good.

Interviewee10: I would say that Bible was definitely key for me because one of the things that I've always done is picked apart the Scripture with Greek and Hebrew, and try to figure out what God is really saying in that, but like asking God for revelatory knowledge when you read the Bible was really different and so impactful to my life. Yeah, it changed the way that I read the Bible. And I think the trip to Israel.

Peter: How was that?

Interviewee10: Because I was like ... The Old Testament. I was like, "Hey, I'm finally getting this. I'm starting to understand some of these things." Then the Russian girl -- what was her name?

Peter: XXXX?

Interviewee10: XXXX. She broke down one word in Hebrew, and it was like twenty minutes of her breaking down the one word, and I was like, "I know nothing. You have so much more to teach me, God."

Peter: Oh, golly.

Interviewee10: I was just like, "I just have to press in more and more." I think Bible was really key in a lot of that -- the Word of God. Like, having that revelatory knowledge.

Peter: That's cool. That's great.

Interviewee10: I think that the Backlands coming was super important too. The powerful declarations over your life. It changed the way I prayed, the way I interceded.

Peter: That's good. That's really good. Yeah. They're coming back next year too.

Interviewee10: That's good.

Peter: Well, how about deliverance? Have you seen it while you've been at the school? Has anything changed in deliverance?

Interviewee10: I saw a lot of deliverance in Africa. It's easy to recognize. I've seen in the school ... Definitely there was a ... Like, first year and second year there was like a spirit of witchcraft that I think people were delivered of. I know something happened with Amie. I want to say it was Amie.

Yeah, and good maybe for you to know this, but Art was actually delivered of an addiction.

Peter: Praise God.

Interviewee10: Yeah. Definitely deliverance. Yeah.

Peter: Yeah. Okay. What about the area of intimacy with God. Do you feel closer to God since you've come?

Interviewee10: Absolutely. I've actually changed my routine, and I actually set up ... Like, I used to set aside time at night, and I'd fall asleep. So, now I set aside time in the morning. I actually get up earlier which it was really difficult to create that new habit in my life. I actually enlisted some people to help me do that. To actually call me and say, "Are you up?" Physically call me on the telephone and talk to me.

Peter: Wow. Good for you.

Interviewee10: Because it was really difficult to ... Like, snooze. But I wanted that. I wanted that extra time with God. Sometimes if it doesn't happen .... like, sometimes just life happens, and there's definitely a difference in my day when I don't spend that time.

Peter: How about small groups? Have they been impactful or not so much?

Interviewee10: I think definitely first year was really impactful. I think it was really great to come alongside people, and learn about them, and learn about their lives and their struggles, and sometimes recognize that you're not alone in things that God's working on with you.

Peter: What's different in second year because I haven't been to the second-year group?

Interviewee10: I think second year is different because there's a lot of ... Like, the book reports. Everybody gives presentations in second year, so a lot of that time I think was really broken up.

Peter: Okay.

Interviewee10: So, the people that I still feel really close to are the people who were in my Legacy Group in the first year, and I've gotten to know some other people, but there's not that intimacy that there was with that first-year group. Actually, I got to know Thomas really well in Mexico, and Ann a little better.

- Peter: Well, what would you recommend changing? I mean, let's do it in a couple ways. Let's ask you first, how impactful was it? Was it slightly, greatly transformed, and then what would you change?
- Interviewee10: I think it was greatly impactful. I wouldn't say that it was transformative for me. I think maybe because I have a small group of women that I've met with for over the years, and so that's a really impactful group in my life. I think I would change it ... It's a good chunk of time, so I think that some of that ... like, instead of having the whole time taken up with presentations ... Because I think it's important for people to learn to walk in what God has called them, and allow them that creative piece because I've seen a lot of things and people that were really, really great, but just not as much time with that. Like, maybe half the time with that.
- Peter: On the presentations?
- Interviewee10: Yeah, or a different place for them because I know that people ... I wasn't there when they have the family meeting. I was actually on the weekend -- meeting the weekend -- but I think that people felt like they were just really disconnected from one another. I didn't feel that way because I purposely seek people out, but I know that that's really hard for some people.
- Peter: Yeah. Interesting. Okay. That's good feedback. Anything else you want to share with me?
- Interviewee10: I'm so thankful for the school.
- Peter: Yeah.
- Interviewee10: I really am.
- Peter: Great. Thanks for your time today, Interviewee10



## **APPENDIX F**

### **SAMPLE FOCUS GROUP TRANSCRIPTION**

Peter: Okay. Hey, thanks for coming, you guys. I really appreciate you giving up some time today. I want to ask you something that we actually asked on the questionnaire. This is a general question. When you think of your life before school and where you're at now, what areas have you changed the most in? It could be, not just one, but two or three areas. What has God done has totally shifted your perspective or your practice in something? Has something changed for you?

“Destiny”: I can go.  
(Pseudonym)

Peter: You CAN go! Anyone can chip in too!

Destiny: The thing that's changed for me, and this has been like, the beginning of this week it changed. So before school I always knew that I had a purpose and a destiny. My name's Destiny.

Peter: Your name is Destiny?

Destiny: Yeah. I always knew I had something great that I was supposed to do. It was just a feeling. Coming to school I think helped me prepare for it and now last week, or the beginning of this week, Female2's husband talked about sound. I've always been interested in music. My family is ... We're all musicians. I sing. When he talked about sound something just awakened in my soul and I was like, "That's what I'm supposed to do."

Before school, I wasn't really purpose driven but now I'm really focused and now I get to do it with God and a better image of who He is as my Father and that I can talk to him about anything. I can talk to him about how excited I am to study sound and it's not like I'm going to new age stuff or something like that. That's how I've changed.

Peter: Yeah. That's cool. How about some of the rest of you guys?

Speaker 3: For me, personally, at the beginning of the year I thought that I had my whole life together just for some reason as an 18-year-old. So I came up here kind of thinking I was ... Because at my old church I knew I couldn't grow anymore so this is like my next stepping stone in growing. And it was a lot of stepping out in faith and stuff. I just thought when I was going to come out here they're going to throw everything at me. Like, oh my God, I'm going to be on the worship team. It's going to be amazing.

But just from the beginning of the year my whole world got shifted. I was on the worship team originally, but then she advised me not to stay on just because she felt like I needed to grow personally in my intimacy with the Lord. I realized that I had a lot of performance issues and it was more of a

heart of performance instead of a heart of intimacy. So this whole year has just been a very hard heart surgery on my life. It's all really worth it. I'd do it again. But yeah, so just intimacy with the father, really, and just knowing who I am as a person and knowing that what I used to be was just a bunch of façades and now the whole school ... I thought it was just going to be ministry. This is how you do it, which it is, but it's more like, this is why you do it and kind of thing so, yeah.

Peter: Yeah. That's great. Thanks. That's good insight. Anyone relate to that?

Speaker 4: Yes.

Peter: Yeah?

Speaker 4: I think identity is what first year is all about and I feel ... I also came with a lot of performance and a lot of own striving and I think for me this year has been ... I now realize what I've come from. I'm from Sweden and I grew up in a pretty religious church where we would pray for things but we wouldn't really expect things to happen. And then academic family and I'm an MD and just super focused on the intellect. And I realize that what we've done is that we've basically disempowered God and so that puts so much weight on our own shoulders. I think I just realized that. I didn't realize that before. Going from that to just taking things off of my shoulders and just handing it to the Lord and just trusting that it's his work. He wants to use me but it's not me doing things and that has been huge for me.

I don't know, it's like I'm learning a new relationship with God from the right perspective and from the right motives because I was also very ... I've always had a heart for missions so I was going to do missions this year but God needed me here instead because it would've been the complete wrong motives to go and do missions. I was going to do this heroic thing and not realizing that is just the Lord doing things.

Peter: That's good.

Speaker 3: That's so awesome.

Peter: Thanks for sharing that. I'm just going to see what each of you has to say, so ...

Speaker 5: I think for me it's been a very intrinsic journey, as well. A very internal journey in terms of relationship. For me, a lot of it has been around a culture of honor and love. Yeah. I don't know if that made any sense. Yeah. It's very nebulous but it's like, if you learn like Kris Vallotton says, "Honor is the highway to life." And if I can see you, love you and honor

for who you are beyond the façade but what God has made to be, it just opens a whole new realm of why I came to school for, which is true. To understand what revival is and how do you replicate that everywhere else you go. And that is true that relationship of really loving and honoring someone because I found that ... I'm just playing this thought today that if you really, really love someone really well the way God does you create such a safe environment for them to be who they fully were made to be and that is amazing. I mean, oh, the potential in that environment is ... Oh my gosh. Yeah.

Peter: Wow, that's cool.

Speaker 6: Yeah. I think for me one of the greatest lessons that the Lord has taught me through the leadership here, which the leadership is unlike anything that I've ever seen before and so that in and of it itself showed me what healthy leadership looked like. What covenant relationship within in leadership look like. You can see the perseverance and determination of the leaders that they did have a twenty-five year vision. That they were consistent to plant seeds and it shows the importance of determination within the body of Christ because we're now living in the harvest of what they sowed years ago. You know. But for me one of the biggest things is learning to be vulnerable in my weakness and in my strength. I come from a southern culture so humility was huge for us, taken to a place of probably wrong extent, you know? I just remember walking through process with my pastor and my interns and just saying, "Hey, we can be vulnerable in our weakness but also be vulnerable in your strength and own who you are."

I remember Leslie saying one time from stage, "I can tell you everything about my past because it's covered under the blood and I have no issue in being vulnerable in my weakness. What becomes hard for me is when you ask me, 'Hey, tell me what people have prophesied over you' or 'Tell me what the Lord is gonna to do through your life' and that's when you get shaky and being like, oh it's not me. You know, I don't know." I think for me that's been a lesson that I didn't foresee learning but I have learned and it's ... Jesus knew who he was. He was called the most humble man on the planet, you know? We know him as that but he was never shy to say, "Yeah, I am the Son of God." So, learning what true humility looks like and owning who we are has been huge for me. Been a great experience.

Peter: That's cool.

Speaker 3: That's amazing.

Peter: Yeah. That's good. Speaker 7, what about you?

- Speaker 7: I think the biggest thing for me was just realizing what I was put on this earth for. Had been in ministry for quite a few years but had been led by need. What needs done? That's what I'll do and I really hadn't let my heart become awakened to what it was I was put on earth for. The year prior to school I started getting some glimpses. Like a mission statement or just pieces but they were all kind of floating around. It wasn't like, what it this actually going to look like? For me this year that's all kind of been honed in to where I can actually articulate, yeah, this is what my message to the world and the church is. I think the other major thing for me was just being around people. I never I thought of myself as an older person prior to being at XXXX.
- Peter: Yeah. I bet. Oh, I really feel old when I come in.
- Speaker 7: Yeah. I'm thirty-seven and so I had been from a church where I was one of the younger people in leadership. And just having younger people draw on me and actually seeing me as a mother. I mean, I'm a mother in the natural but I had never necessarily thought of myself as a mother in the spirit. Being with people who weren't my peers almost pulled that out of me and helped me to realize that's part of who I am. And I think just being in the prophetic culture of just having people call out, this what I see in you and it just confirms that that you've been feeling and sensing and knowing. But just having just that constant calling out of confirming of that has been significant. I think the other thing for me is just, really, just a whole new grasp of the word and almost ... I think I've always read it but there was a lot of tools I didn't have prior to this year so I feel a lot more equipped in the word.
- Peter: Good. In the word. I know it's a major emphasis for them. You have it two or three times a week, usually. So it's good.
- Speaker 4: Can I say just one more thing?
- Peter: Yeah.
- Speaker 4: Just tag along about the culture and how it's so okay to be weak and show what you actually have. I think I have a whole new definition of what family is like now because I realize that in a family you feel safe, you feel loved, and secure. So applying for first year when they ask you, what are your drug habits, or alcohol, sexual addiction and stuff like that was hard for me. Not that I have a ton to write but you know what I'm saying? Just to be vulnerable.
- Peter: Yeah. Just to be vulnerable about that, yeah.

- Speaker 4: Yeah. But now applying for second year, which I did a couple of weeks ago, was a whole new thing for me and I wasn't even aware of it but all of a sudden there was no problem for me whatsoever to fill out whatever was on my heart. Before I felt that I wanted to cover up because I didn't know if they had my best intention in mind. But now being in this culture I know that we're family. It's okay for me to be vulnerable and expose whatever is there because it needs to come out and if they choose to not put me in second year because of what I carry, I know it's for my best. It was such a revelation for me that I all of a sudden, I felt like I better write it all because they know what to do with it. Again, I don't have a ton but it's just small stuff but I felt like I could just be completely honest. That culture and also the culture of honor is something that I've never experienced before. Just how we honor each other in class. We stand up when someone goes on stage or just speak really well when we introduce each other. I've never seen this in Sweden. Ever.
- Peter: Yeah. And you celebrate people, don't you?
- Speaker 4: Yeah.
- Destiny: Bless you.
- Speaker 3: Thank you.
- Speaker 5: Actually, it's true. I was having this conversation with God this morning and actually this guy at my City Service, he came up to me, locked eyes with me and was like, oh crap. God moment. And he looked at me and he said, "I don't know you but I love you. And I don't need to know you to love you." And I think that's what ... Yeah.
- Peter: That's awesome.
- Speaker 5: Yeah. School is crazy.
- Peter: Okay, so I heard culture, environment, leadership. Just seeing it modeled. Yeah, you have a thought, Destiny.
- Destiny: I have another one.
- Peter: Yeah.
- Destiny: Another thing that I've grown in is loving myself. If I can put it into words I would say I had bipolar insecurity. My friends were always really, really pretty. I would say, "Yes, I'm pretty but they're prettier than me. But I'm prettier than them." It was so confusing and so coming here and there's so many beautiful girls here and now it's like, yeah, they're super adorable.

They're beautiful and I'm beautiful, too. My one friend, Corbin, she's gorgeous and she really helped me love myself just in the way that she carried herself because we've never had a one-on-one talk but just the fact that she thought that I was so drop-dead gorgeous. And I was like, "No. I'm not." And she was like, "Yes, you are." She really became an instrument that God used in my life to help me love myself and it was awesome. And another thing is marriage. In the beginning of the year I was like, overwhelmed with the squeezing hands and all that stuff but now-

Peter: Oh, that's right. XXXX says squeeze a hand if you're not married.

Destiny: Yeah. It was fun in the first couple of months but then when he kept doing it I was like, no. I've wanted to get married since I was like, five, six years old. I've always dreamed of that. It's just something I want to do and I'm still looking forward to. I always thought that when God told me who my husband was I'd be like, oh my gosh, my life is about to change and all this stuff. God actually told me three weeks ago and I'm not obsessed with him or anything like that and it's because I've grown such a love for Jesus and such a love for how much Jesus loves me over anything that I've ever done. And the fact that Jesus is never, ever going to leave me. No matter how annoying I am or anything like that and just how much Jesus loves me, for real. Now if God allows me to meet my husband soon I'm not overwhelmed with it and I'm not like, oh I have to change a whole bunch of things about myself so that he'll like me but now I'm confident in myself so it's like, yeah. I can meet him and I'm awesome so it doesn't matter if he likes me; whatever he chooses.

Peter: Get it. Get it. So what factors have created this change? Is it teachers? You've mentioned culture, environment but what do you think has been ... Have you had encounters with God? What's made this all happen for you guys?

Speaker 3: For me, personally, it's just the leadership again. Just, personally, revival group. Really, if I didn't have revival group I honestly would have just been like, I don't know, crown molding. Just a part of the building.

Peter: Crown molding, okay?

Speaker 3: Yeah. I feel like revival group is such a necessary thing, whoever created it, genius. Even my pastor and the way they were led with the Holy Spirit to put people with certain pastors that really met your need that you didn't even know needed to be met. It was super spirit-filled and I'm super thankful for that because my pastor, he really just pushed me in the way that I didn't know I needed to be pushed. He's like, hey, you're running away from a lot of stuff. Let's refocus on that and run for it. He put a lot of

responsibility on myself and he's like, I can't help you change if you don't help yourself. That was a really weird thing in leadership. I wasn't really used to that. Back at my home church it was more like, I'm leading you so we can be excellent in what we're doing so if we're stacking chairs I'm just teaching you how to stack chairs. But over here it's like, I don't care if you sing well, I don't care if you worship well. What I care about is what you carry and how you're stewarding that.

Honestly, just the leadership here and kind of, forced fellowship with your fellow classmates. As an introvert that scared the crap out of me but just knowing that it was all for my benefit and none of it was to hurt me, it was really like a loving environment but also challenging. It was a weird mix of love and challenge but I think ... Yeah, so that's what happened.

Peter: That's good, that's good, that's good. Anyone else want to comment on that? Sort of the broad question was, what's created this change? We've heard leadership, and it could be that's the answer. I'm just seeing if there's anything else that comes to you.

Speaker 7: I feel like it's really the leadership. They just know how to develop people, I feel like. I've noticed in my own revival group just their approach with different people. They're not just like, okay, this is how I develop people.

Peter: Yeah. They modify.

Speaker 7: It's like they can really see what you need. I mean, there's 60-some students in each revival group but there just seems to be this grace just to be able to really see the individual and what God wants to do in that individual for this year because it's different in all of us. But really honing in on what is it that needs developed this year?

Peter: So you've mentioned revival group versus the small group. So really that's where you're cross-gender and the small group if I remember is gender-specific, right? But you're specifically saying the revival group itself?

Destiny: Yeah. For me, it's probably small group, though, because I could be more vulnerable with them.

Peter: You can talk about the beauty issue, for example, where it's harder in a big group. Yeah.

Destiny: Yeah. And I have more time to talk. My love language is quality time so spending time with the small group, and it's only five people, really helped me a lot. I probably wouldn't have been able to get through first year without small group, honestly, because I've just become friends with them and I know they're going to be my lifelong friends and now I can take the



example of small group and take that wherever I go. And just form a little group of women or a bunch of little groups of women that have each other to depend on. Small group has been the most impactful for me. It made the change, obviously.

Peter: That's awesome. That's cool.

Speaker 4: In this culture, I also feel like someone's breakthrough is the corporate breakthrough. People are very eager to release or impart whatever they're going through. I remember the retreat that we go on very early on, our pastor said, "You're not here for encounters, you're not here to develop your skills or giftings or blah, blah, blah, whatever it is. Like, my goal for you is to just learn to hear that still, small voice from the Lord." I think that really set the focus in our group and so I know that I'm surrounded by people that are so hungry. I mean, it's already a very selected group of people that come to school and they're so hungry and they're also very eager to release it to us. I think RG, revival group, has been significant in that sense.

Also, challenging us to go after things and I feel like I really have. For example, the fact that I realized that I come from a very disempowered environment where we have disempowered God is because I chose to go after fear in my life because I just realized it's such an issue in a certain area. I started doing Sozos and that's when that came up. So also going after things, which this environment is so encouraging of.

Peter: Yeah. Several of you have mentioned "going after". I just want to hear how you would articulate it. My own daughter has been through the school. She did first, second, third year and then she worked for Steve Backlund for two years so I'm familiar with it but what do you mean by "going after"? Tell me what that means to you.

Speaker 4: Confronting it-

Peter: Confronting it?

Speaker 4: ... and going to the root, I would say.

Peter: And going to the root. Okay. How else would you guys say it?

Speaker 6: I would say, I was even going to answer beforehand, I love how they allow you to take responsibility. Responsibility is a huge core value of mine, anyway. The way that they pastor you, the way that they teach you, the way that they lead from the stage. They live out what they're teaching but they also present it to you in a way of, this is who I see you to be

because I'm seeing you by the Spirit. It's your responsibility to say, "Yes. I agree with that and I will get there on my own."

I remember my pastor at the beginning of the year she said, "The door is open for you with relationship with me so if you want to walk through the door, you can do that." That was extremely hard for me because coming from the culture that I came from before, leaders and those in the congregation or students were completely separate and we honored that, you know? I remember just speaking with the Lord about it and processing it with him. I remember going up to her and saying, "I'm going to pursue relationship with you." I had to break through a lot but it was my responsibility. Libby didn't look at me and say, "Hey, every time I see you I'm going to pull you over with me and I want you to come shadow me and all this stuff." It was, "Speaker 6, I believe in you and I want relationship with you but you get the choice."

You've seen people either live by that or die by that because that's a core value in the world at large and if you can't instill responsibility in us here then when we leave we won't take responsibility for anything. If we take responsibility we'll take ownership. The core value of responsible but free, it's one of their core values that hang on those banners, it's a beautiful thing. They voiced to us, I want this for you but when you want it for you, you'll get there. That would be what I think "going after" it means. Taking responsibility.

Peter: That's good. That's good language.

Speaker 7: I think for me, I had a personal ... Before school, we moved here two years ago, but when we first got here to Bethel there was just so many great people. I lost my confidence just being surrounded by so much greatness. Actually it was like the first time in my life where I was just like, [who ah 00:24:11]. I was just like, Lord, what? It felt like such a foreign feeling to me and I'm like, what is this? This school year was great for me because I just went after it. He was like, my confidence had been built on competition. Coming from a small town it wasn't hard to be the fastest, the strongest, the prettiest, the smartest, all of that. Then I got here surrounded by so many amazing people and then it really shook what wasn't built on him.

For me, what it looked like was just recognizing. Any time I felt myself either comparing myself as far as like, I can sing better than that. That's an ugly thing to say but we're being vulnerable, you know? You know what I'm saying? I used to lead that song and I was the bomb on that song. Or even like, Libby gets up in front, you're just like, I could never be that amazing. She's so amazing. Either way I started catching myself in either instance and just saying, "Spirit of comparison, I don't agree with you

anymore." I just went for it and anytime, whether it was comparing myself to greatness or the opposite of putting myself above someone else and cutting that off so that now my confidence actually is built on him and who he says I am instead of competition.

Peter: So good. That's so good.

Speaker 3: And what you said about just knowing what's going on in your heart I think is very important. That they kind of teach of you and show you in personal meetings and with your pastors or small groups because for me, personally, I was like, oh somethings wrong. I gotta shove it down. But over here they're like, this is what's going on in your heart and this is what your spirits trying to hold onto or this is what you're partnering with. You gotta cut it off immediately. They don't allow you ... They do allow you because you have the freedom to do whatever but if I'm struggling with shame they're like, you just cut it off. You don't have to carry that anymore.

As we are in Christ, we honestly don't have to struggle with shame or guilt or fear and how they're like, I know it seems normal in the world to just carry that around and not be okay and it's okay to cut it off. You don't have to partner with that kind of stuff. That was super important for me. Even if I'm worshiping and I feel like, oh dang, I could worship so much better. Or I'm worshiping weird, maybe I'm performing and just all this stuff is shoving in my face and I was like, actually no. That's me panicking. I'm actually okay and God loves me for me and he's going to love me tomorrow if I think I'm better than I am today. He loves me exactly the same. I don't know, I think it's very important. They've really instilled that. To just cut off things at the root and just instill truth from the word of God and prophecies and what people say you are in the spirit.

Peter: Yeah.

Speaker 4: I feel like it's a lot, exposing lies and what's it called ... replacing with truth. What the concept is, which is the same in Sozo, at least this is how I feel it, is that we pick up a lot of things throughout our childhood and we have ... Like the way we view our father, for example, is the classical picture but, is how we view God. A lot of lies that we carry are actually from what we've picked up throughout our we grew up. I felt what they did the first few months that they try to expose lies so they often had us stand up after a session, for example. Okay, so I remember Mark had a class, so who of you has this father image? Okay, stand up. And then we, like you said, we break it off and then we speak truth into it instead. Yeah.

Peter: Yeah. So I'm trying to get my head around, because Carl told me part of what you do, there's the core teaching 12:30-3:15 or :45, whatever it is.

Then you've got the groups and revival groups and various things. It's really not so much the content as much as it is the application of the content it sounds like and the modeling and the believing in individuals. Is that what you're telling me?

Speaker 4: Yes.

Speaker 3: Totally.

Peter: Okay. That's good feedback by the way, because if you're trying to create a school and let's say, you're in somewhere in the country and the leaders say give us your DVDs and they're teaching content but without modeling. Say, the leadership team of that school didn't carry any of what these leaders carry, or do you think it'd be a different experience?

Speaker 3: Totally. Absolutely.

Peter: So that's what I'm hearing. I'm just trying to articulate back. See if I'm hearing it right. You're saying part of it is that individual ... It's almost like individual attention They literally look into you and they believe the best in you and they believe enough in you that they won't let you stay in your weakness. They actually call the gold out and they give you a choice but they're in your face about it.

Destiny: Exactly.

Speaker 7: We all came here to grow so not dealing with things isn't going to help anyone grow.

Peter: Right, which you're hitting on an important thing. It's not so much content. I mean, you need to be taught prophecy or healing or whatever, identity, but it's also this ... I don't know how to put a word to that added dimension. I think you're saying it's the leader's commitment and the individual extracting of that, leading the people.

Speaker 6: Yeah. I remember sitting in a meeting and hearing Leslie Crandall, who is one of the overseers, discuss how they're able to safeguard and protect the culture. She said, "The first thing that we do is we establish our core values for the church. Every decision that we make, every class that we teach, every person that we hire is through the lens of that core value." They are moved by the core value so it is the culture, not the content.

The culture protects the content and so I would agree that if you took the exact same content and you just threw it at a church or a school wherever around the world but they hadn't formed that culture around at least similar core values, I don't believe that you would produce the same

students. You very well could because it's Holy Spirit who's teaching us, right, but at the same time God's also a very strategic and practical God and so setting the riverbanks for the river is extreme. Speaker 5y huge. They've done a phenomenal job of that but I think it comes back to they've had a large vision and they've been determined and persistent to see it lived out. Now we get to step in the middle of riverbanks and say, "Now I can flow." Libby always says, "Boundaries don't quench you in, it actually shows you how big you can grow." Now we come in and we see the structure and we're like, oh. Okay, I actually crave discipline. I crave strategy. I crave structure and this is how big I can go. I would say it's the culture.

- Peter: Okay. That's good. I want to talk about some specifics. I want to make sure I get you guys out on time, too. Healing is one of those things they teach here. You have Randy Clark come in and you've obviously been taught probably other contexts. Do you feel like you've changed and grown in the ministry of divine healing since you've been here? Tell me how much change and talk to me about that. What's happened for you?
- Speaker 3: For me, personally, I just feel like they taught how accessible it is. They're like, actually everybody can do this. It's not that big of a deal, kind of thing. They really dismantled fear from the equation. Oh, it's okay if somebody doesn't get healed after you pray for them. It's what your heart is saying. As long as you love on that person and show God through you and if they don't get healed they're going to get encountered by his love. Me, personally, just having that boldness to pray over somebody or do a prophetic act was really important and the fact that they actually give you time to practice was super nerve-wracking. I was like, we can practice spiritual Holy Spirit stuff was mind blowing and super helpful. I've grown, I feel like, even in my prophetic voice. I didn't know that I was ... been listening to the Holy Spirit, prophetically. Even if I see pictures, I'm like, oh that's me hearing from God? I didn't know. It's just, honestly, finding your own voice through the fruits of the spirit I think is very important.
- Peter: That's cool. That's cool.
- Destiny: I think for me, I went on a missions trip with Randy. The YPI one right before coming to XXXX
- Peter: Oh, Youth Power Invasion, yeah.
- Destiny: I didn't have a problem if I prayed for someone and they don't get healed. Or I just healed 20 people and then one person doesn't get healed, it doesn't matter. I didn't have a problem with that and I didn't really have a problem with the boldness part. I think the thing that I struggled in the most is I have to heal people because it's what ... the Great Commission. That's what Jesus told us to do. Heal and other stuff, so I thought I have to

do this. If I don't do this I'm not going to get into heaven pretty much is what I thought. That was one of the lies that came up. I didn't know I was believing that until XXXX. I think the way I got over that was just seeing, really again, the leadership. And Lindsey. Seeing her still heal people, and she's a revival group pastor, really changed my life because it's like, you're in leadership. You've made it, pretty much, and you're still healing people is what I thought but it's really just that we're all sons and daughters. As a daughter of God I don't have to feel pressured to heal someone. If I'm at WinCo or something and someone walks by with a cane and I don't pray for them I'm not going to hell pretty much is how I've changed. It's really changed my life because yeah, I do pray for people in public but not a lot. I'm really just focusing on my relationship with God and my purpose and I think having the space and time to do that and not feel like I'm missing out on some point that everyone else is getting is really helpful.

Peter: That's cool.

Speaker 5: For me, it's a lot based on the Romans 12:2, transform my mind. I'm in the Healing and Pastoral Care City Service so you're constantly going after healing. That's why a lot of people is always say I pray for healing. I go on missions trip, lots of people get healed. I still need it. I think for me I constantly needed to be bombarded again and again and again over these nine months that it's easier than you think it is. It is not on you. You can do this. I just constantly needed to have my mind ... just all these things dismantled and to realize it's not me it's Jesus because you constantly get Chris Gore and Chuck come in. Every week I need to hear because it is something that I'm still going after. Yeah.

Peter: That's good. That's good, yeah.

Speaker 4: I know that Randy was talking about how there's no formula for healing but we have found certain keys. For example, faith. I can't remember how much he emphasized it but I think what has happened in my heart is that I realized that God wants to encounter people. That God wants to love on people and that's what it's so much about. When I go out and I pray for someone my primary focus should be that I want them to have an encounter with God and then they might get healed. Of course, I want to see them healed but I'd rather see them get to know God through whatever I'm going to get to healing through.

Peter: Is that how you guys see evangelism, too? What you just said? Is evangelism about people meeting God in some way or is it about getting someone saved? How do you pursue evangelism?

Speaker 7: For me, I just think just loving people. Just taking notice, giving them value. I think for me, probably the biggest part of evangelism was when

Tom got up and shared, Tom Crandall, he said, "It's easy for me to talk about my wife because I love her and I think she's amazing." It made me think about because it's like, I love telling people how amazing my husband is so why has it always been so hard to talk about Jesus? So that really has unlocked things for me, I think. A greater boldness and just that it doesn't look the same. I think a lot of times we have this idea that evangelism looks this way where you're very bold and, have you met the Lord? When really it can really just be, I see you, I love you and sharing how God feels about that person with them. It's just simpler.

Peter: Yeah. That's cool.

Destiny: I think evangelism for me sometimes isn't about ... Or, hold on. That was about to be unbiblical.

Speaker 4: Glad we didn't record it, then.

Destiny: It is about meeting God but sometimes it's just having a conversation with someone and I don't even include God but in my mind I'm like, Jesus loves you. I really believe in talking to people's spirits because our spirits are always with God no matter what. I might say if I was trying to evangelize her or something like that, I would just start talking to her or something. Most of the times I wouldn't even say, "Are you saved? Are you a Christian?" Or anything like that. I don't really bring it up. For me, usually the person is like, "Are you a Christian? Are you religious?" I don't know where it comes from but that's just how it happens for me. I almost never bring it up and then from there I have open door to be like, "Well yeah, I'm saved." And all this stuff.

Another thing I do is, I'm thinking about what I do now, but I usually don't really bring up Jesus. I usually talk about the father and how much he loves them because I had father issues and I know for me, how important it was to have a Father in heaven that loves me that much. That's the easiest thing for me to talk about so I usually tell them, "Yeah, I'm a Christian. I love the Lord." And then like, "Let me tell you who the father is." Then I don't pressure them to be saved. I've never led someone to the Lord but I'm supposedly an evangelist.

Speaker 6: Or not yet.

Destiny: Yeah. Working on it. If someone doesn't get saved I'm not like, oh darn, because they still saw the love of the Father so it doesn't really matter.

Peter: Yeah. That's good. That's good.

Destiny: Sorry. It matters. It matters.

Peter: No, I'm just drawing it out from you. Listen, you guys are doing great, by the way.

Speaker 4: Also, learning to cooperate with the Holy Spirit has been a major thing for me. Now, I will always ask, "God, what are you doing?" Or "What, Holy Spirit, what?" And asking for words of knowledge, asking for prophetic words or insight so that I know what to speak into or how to pray. I didn't think I could hear from him before.

Peter: Yeah, and now you can?

Speaker 4: Yeah and I probably always could because people have even spoken that over me that doesn't know me. They say it comes so natural for you so you think it's your own voice. Now I'm like, oh. So I'm learning to walk that out just the last few weeks and it's incredible. It's just ... Yeah.

Peter: Do you guys frequently prophesy over people? Has that ...

Destiny: Regularly.

Peter: ... grown for you guys since you've been here? Is it normal for God to speak? Talk to me about prophetic ministry. Yeah.

Speaker 3: Just for me, I remember the beginning of the year I was so scared because in my old church I didn't really have the opportunity. Just the big elders and pastors, they have that thing. They're like, I can prophesy. I was like, okay cool. Words were like gems you got from the sea and they're like, I have a prophetic word for you. I was like, okay. This is serious.

But over here, it's just like, hey let me talk to you about how much God loves you and what he sees in you. I even feel like it's just like encouraging people. They really reeled that in. It's just encouraging people and calling out the gold and it's not a scary thing. I don't feel like, all my sin is going to be released into the world if somebody is prophesying over me. I'm like, they see everything. For me, personally, it's just like if I have a word yeah, I get a little nervous because, I don't know why, but it's been this thing like, oh you gotta get it right all the time. You have to be perfect when you prophesy. It's just a father's heart kind of thing. Hey, did you see Jesus when I said this to you? We always prophesy, I guess. Even when I don't feel it they're like, hey, you should prophesy over that person. I'm like, okay cool. It's the freedom of asking Holy Spirit and constantly being tapped in with heaven and just ...

Peter: Yeah. That's awesome.



Speaker 5: I don't know if this is useful but for me, my experience here is as I talk, I'm just talking. And the people just say, "Speaker 5, that's so prophetic." I'm talking. I'm not conscious of what I'm saying or doing but I'm trying to figure it out. Is there a bubble here? What air am I breathing? I'm just having a conversation. I'm just talking. I'm not even being aware, I'm not striving and she's like, "Wow, Speaker 5. Did you ... ? What you just said, it really hit me." I'm like, okay. I'm just over here. Yeah, I really don't know if that's useful but-

Peter: That's useful. That's good.

Speaker 5: Yeah.

Peter: That's good.

Speaker 6: For all of this I think the beauty of it, or I know the beauty of it is for me, being able to put all of this, the prophecy, evangelism, healing in a context that the cessationist camp can believe and that you can start a conversation and people can say, "Hey, because I trust you, because I trust your walk I know you're not stepping into some, like, crazy house. So let's have a conversation about this." I come from an extreme word-based background so that was one of my hesitations in coming, actually, because they don't give you a lot of information on the forefront about what the curriculum is or anything. So I think for a lot of us coming here we didn't really exactly know, hey, would there be a balance of being word-based and Spirit-led? What would that look like?

From the culture I come from a lot of people are like, oh, God go with you. We're like, covering you in prayer, you know? That was an extreme pleasant surprise. I could not brag on this house enough for the way that they have such a balance of being word-based and spirit-led and teaching you how to look at people in the cessationist camp. People that may not be all the way in that camp but are a little leery about all these things and saying, "Hey, let's sit down and open the Bible and we're going to show you all the permission that you have." That there is a place for this even now and there was never a time where it stopped. You just begin to see people take this huge, deep breath like, I knew it. From back home, talking to people over and over just in a safe context, it's the look of I knew it and now I can be fully myself. Because we all have within us the desire to prophesy, evangelize and heal because we're made in the image of God, you know?

Peter: Yeah. Preach it.

- Speaker 6: So, when it's presented to people ... That's how I felt. It's like, wow. I can be myself now. Yeah, this house, this school has done such a phenomenal job in saying, it's not only for you it's for the entire church at large. Yeah.
- Peter: That's good. That's good.
- Speaker 7: I think a lot of that came from the Kingdom Foundations that they do. So it kind of takes those things that we all believe but it really goes into the word. Why is this truth? Why do we believe this instead of just being like, oh, yeah. Of course, Jesus is coming back.
- Peter: Oh, that's right. Kingdom Foundations is like the theology track?
- Speaker 7: Yeah and I thought that was really significant.
- Peter: Yeah.
- Speaker 4: I think what Speaker 6 said about permission and knowing that we all have ... You know, John Wimber wrote a book ... I think he wrote a book that said, Everyone Gets to Play?
- Peter: Yeah.
- Speaker 4: That I feel is significant for this school. We have permission and we have access to live out the life that we all say that we believe in but not everyone walks it out or thinks that they actually can pray for the sick or actually raise the dead or whatever it is. I feel like they're actually teaching us what I claim to already know. At least from where I come from but I just don't see people walk it out.
- Peter: Yeah. Excellent.
- Speaker 4: It's nothing new, it's just put into practice.
- Peter: Okay. We're about out of time because I wanted to honor your time but a couple things. I have a couple things I want to share with a couple of you. On a scale of one to ten, ten being awesome, off the charts. One like, no change. How much has the school changed you?
- Speaker 6: Could you say ten being I'm a completely different person?
- Peter: Yeah. Totally transformed.
- Speaker 6: I don't know. This is really hard. I would say I've been refined so maybe an eight?

Peter: Okay. Awesome. How about you?

Speaker 5: Eight.

Destiny: Seven.

Speaker 3: I think I'd go eight because of my own hesitation. It's not the school's thing but it's just still having that, I don't know if I want to change completely. If I really just stepped into that I feel like that would be a complete ten but since I am still kind of hesitant and scared, it's still a eight. It's a steady process.

Peter: Okay. Yeah, how about you?

Speaker 4: Time will tell but I would say seven at this point. Hopefully go a ten.

Peter: Speaker 5?

Speaker 5: I'll jump on the ten as well. Since I'm kind of at post-second year in my process.

Peter: Okay. Are any of applying for second year? Wow. Everyone!! Awesome.

Interview shortened to avoid the reader excessive length....

**APPENDIX G**  
**SCHOOL DEMOGRAPHICS**

### School Demographic Information

#### School Profile

	<b>Part T. #1</b>	<b>Part T. #2</b>	<b>Full #1</b>	<b>Full #2</b>	<b>Full #3</b>
Full-time or Part-time Status	Part Time	Part Time	Full Time	Full Time	Full Time
Weekly Class and Outreach Hours	4 hrs./wk.	10 hrs./wk	26 hrs./wk	26 hrs./wk	26 hrs./wk.
Age of School (Under 2 yrs., 2-5 yrs., 5+ yrs.)	2-5 yrs.	2-5 yrs.	5+ yrs	5+ yrs	Under 2 yrs.
Size of Student Base (Under 25, 25-75, 75-150, Over 150)	75 - 150	25 - 75	75 - 150	Over 150	Under 25

#### Student Profile

(Based on Valid Student Surveys)

<b>Student Gender</b>	Total 100%	Total 100%	Total 100%	Total 100%	Total 100%
Male	29%	28%	45%	31%	33%
Female	71%	72%	55%	69%	67%
<b>Average Age of Students</b>	47	50	42	32	27
<b>School Year</b>	Total 100%	Total 100%	Total 100%	Total 100%	Total 100%
First Year	36%	60%	66%	100%	100%
Second Year	64%	40%	34%	0%	0%
<b>Valid Spring and Fall Survey Response - % total populat</b>	16%	60%	36%	20%	30%

<b>Student Marital Status</b>	Total 100%	Total 100%	Total 100%	Total 100%	Total 100%
Single, Never Married	14%	24%	41%	64%	80%
Divorced and Single	7%	24%	14%	8%	0%
Divorced with children at home	7%	8%	3%	0%	0%
Married	36%	20%	21%	16%	0%
Married with children at home	29%	20%	14%	10%	20%
Widowed	7%	4%	7%	2%	0%

<b>Student Work Status</b>	Total 100%	Total 100%	Total 100%	Total 100%	Total 100%
I am working a full-time job	64%	56%	14%	4%	33%
I am working a part-time job (less than 25 hours a week)	7%	24%	36%	16%	50%
I am not working at this time	29%	20%	50%	80%	17%

<b>Past Experience with Schools of Ministry or Discipleship</b>	Total 100%	Total 100%	Total 100%	Total 100%	Total 100%
Have been to another school of supernatural ministry before	0%	20%	7%	11%	17%
Have been to a discipleship school, but not a supernatural one	7%	16%	21%	15%	17%
Have been to a Bible College/Seminary where I got a degree	14%	16%	0%	7%	17%
Have NOT been to any type of school as listed above	79%	48%	71%	67%	50%

**Student Profile (Continued)**

<b>Church Affiliation</b>	Total 100%	Total 100%	Total 100%	Total 100%	Total 100%
Revival Alliance Networked Church	21%	40%	17%	16%	17%
Mainline Denominational Church	0%	0%	3%	7%	17%
Non-Denominational or Independent	43%	16%	31%	32%	17%
Catholic, Anglican, Eastern Orthodox, High Liturgical	0%	0%	0%	1%	0%
Independent Charismatic	0%	16%	14%	12%	0%
Pentecostal	7%	12%	14%	12%	0%
Evangelical	0%	12%	3%	8%	0%
House Church (that meets in a home)	7%	0%	3%	3%	0%
Other	21%	4%	14%	8%	50%

<b>Familiarity with Revival Alliance Ministries and Holy Spirit's</b>	Said Yes	Said Yes	Said Yes	Said Yes	Said Yes
Familiar with Bethel Church (Redding, CA)	79%	80%	76%	80%	17%
Familiar with Randy Clark and Global Awakening	64%	60%	72%	36%	50%
Familiar with other Revival Alliance ministries	71%	72%	52%	40%	50%
My home church welcomes the power of God in its ministry	57%	84%	79%	57%	50%
My home church does not practice the gifts of the Holy Spirit	21%	0%	7%	22%	67%
I have little to no exposure to supernatural ministry	14%	4%	3%	7%	50%

<b>Primary Reason Student Came to School</b>	Total 100%	Total 100%	Total 100%	Total 100%	Total 100%
My friend invited me	7%	0%	0%	2%	0%
Looking for general growth in discipleship	0%	0%	4%	2%	17%
Looking to grow in the ministry of the Holy Spirit	57%	36%	54%	39%	50%
Looking for outreach environment in the power of the Spirit	36%	24%	14%	23%	0%
Looking to find or strengthen my identity in Christ	0%	32%	21%	28%	33%
Looking for healing in my life and my heart	0%	8%	7%	5%	0%

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